Liber Divinorum Operum

Book of the Divine Works of a Simple Man — Complete English Translation

Hildegard von Bingen (1098–1179)

1163–1173 (composed); edited by Joannes Dominicus Mansi (1782)

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THE BOOK OF DIVINE WORKS OF SIMPLE MAN. **3**

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HILDEGARDIS BOOK OF THE DIVINE WORKS OF A SIMPLE MAN. ((BALUZ. Miscell. celit. Mansi, t. II, p. 337.)) JOANNE DOMINICUS MANSI TO THE READERS. In a retouched manuscript of my elegant library, and adorned with gold and colors, of the 12th century, and perhaps even the 13th century, I found this volume with this title in writing: the book of divine works of a simple man; I had to inquire with laborious inquiry about the author, since in my reading I had come across the rock Scivias, which is peculiar to Hildegard, a German virgin, and famous for her revelations in the 12th century; and I found that it was written by her under that title by Trithemius De Script. Eccles. I also brought the same Trithemius the text of that writing, which also recurs in so many of ours. And there was nothing more to be doubted about the author; but there was still something to be wondered at, namely, whether it was the same work that had seen the light of day more than once; I consulted the Paris edition edited by Jacob Fabre, published in

1513, on this subject; and having made a comparison, I recognized that it was different from ours, especially since the title is different on both sides, and the content of the book is different; and I have found that the editions published by the author were written by him when he was forty-three years old; but that this one was given to the same most holy virgin in the sixty-fifth year of her age, she testifies; that one is dated 1141; this one to the year 1163; the work printed in three books is distinguished; but what is now published by me is indeed a single book, as Trithemius indicates, but it is distinguished into three parts. However, some ambiguity still remains, since at the beginning of the work published here these words are read: And it happened in the sixth year after the wonderful and true visions, in which I had labored for five years, the true vision of the indefatigable light, etc. . . . Which first year follows the beginning of the present visions; but this year is connected with the one thousand one hundred and sixty-three of Christ, his age indeed 45. If the previous vision lasted five years, and after it before the second began a space of six years interposed, we rightly deduce from this that the beginning of the previous vision should be placed in the year 1152, the age indeed 55 of Iliddegard. How indeed this collures with the epoch. of the previous vision, marking the beginning of that year in 1141, the age indeed 43 of Iliddegard. in 1141, the age indeed 42, join eleven, you will reach the year of Christ 1152, the age indeed 53. This knot would hardly and hardly even be untied, unless we stand three visions. The first, which is an excuse, began in the year 1141; but when it was deserted we do not know. But the other succeeded, begun in the year of Christ 1152, when Hildegard was 53, and the same is indicated in the vision only in the typeface of the eulogy. This other one lasted five years, i.e. it is to the year of Christ 1157, Hildegard 58. This was excepted for a pause of 6 years, which leads us to: the beginning of this vision, best tied to the year of Christ 1163, when Hildegard was 70 inceptions. Thus, having expounded the chronological trifles, let us now speak of the work itself. It is wonderful how much it abounds in physical things, such as these figures, images and the Holy Spirit's gift to the expl with a, then d. one of faith ca. ho. these dogmas, and sacred mysteries, both human, which are intended to correct and regulate our morals, to reduce vices, and to exercise all virtues. Here the glory of God is everywhere explained, and his attributes and perfections are celebrated, goodness, mercy, supp., omnipotence, prudence, justice in creating, preserving, and directing all things to their own end; in the restoration of the human race, in the sanctification and remanence of the just, and in the punishment of the wicked and the other eternal life for the sake of sins. This work is so highly prized, that even the most appreciative of things have always thought that in reading this work and considering what kind of labor it is, the fruits of the most precious fruit are so abundant that it seems almost entirely to be taken away from the one half. What about Hildegard and her revelations, and the writings of Treurerus, which were not decreed by Eugenius in 111. S., given the present condition? For as Trithemus says in the Chronicle of Hirsang: St. Father Bernard was present there, to whom the supreme pontiff, with the rest, was moved by all, lest he should suffer so notable a light to be covered with silence; but the gracious thing which the Lord had manifested in his time, he himself confirmed by his own authority. To these things the holy pontiff, agreeing with his benign favor, visited the virgin Iucteris Salutatorius, devoted to Christ, in whom he gloriously granted her the apostolic authority to publish and write whatever she had known through the Holy Spirit; and he also inspired her to

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without fear reveal herself to the Council of Treviren. Of this kind, Auriem letters in Annal. Generalis Precipiens. to the year of Christ 1148, page 101. You may read the same in Baronium Annal. ecclesiastical, tome XII, an. 1148, and Sarium in the Life of Hildegard. What more? And Guilletius Care himself in his History of the Literary Writings of the Church in Relation to Religion says this about Sis. Hildegard: With rare gifts of mind she now possesses the power to praise and to raise herself against dragons. The fame of which excited Pope Eugene III, and the leading bishops and abbots of Gaul and Germany, and among them St. Bernard, had prophetic visions. And they later discovered the same opinion, both fabricated and confirmed in the Council of Treviso. And the same opinion was later discovered, and fabricated, by the pontiffs in the Fourth Council, who, having given letters to it, "admired" both themselves and the Roman Church by its instructions. Whatever therefore Casimir Oudinus in Comment. de scriptoribus eam. tom. II, col. 1571 et seq., and similar men spout, let a most worthy work come to light, which shall be put into the hands of all learned men, and by whom at length it shall be read more attentively and with love of truth.

BEGINS

THE BOOK OF DIVINE WORKS OF SIMPLE MAN.

And it came to pass in the sixth year after I came from life, neither invented by you, nor premeditated by another man, but prefigured by me before the beginning of the world, since as I commanded before man himself was created, so also I foresaw those things which were necessary for him. I therefore, poor and feeble in form, with that man as witness, whom I had secretly sought, as if in my previous visions, and I had found, as the same girl testified, already afflicted with many infirmities, her hands trembling with fear, and turned to write. Which I should write, because all that I had written from the beginning of my visions, or that I afterwards knew, I saw with the inner eyes of my spirit, and heard with the inner ears, while awake in the heavenly mysteries, both in body and mind, and not in dreams, nor in ecstasy, as I have been told in my former visions, nor did I bring forth anything from the human sense as a witness to the truth, but only what I perceived in the heavenly secrets. And again I heard a voice from heaven thus instructing me, and said: Write therefore according to me in this mute.

PART ONE.

FIRST VISION.

The setting of the pure vision, on which the following work depends, and in it a certain divine image appearing in the form of a man, and the subtle description of its habit or circumstances.

I. And I saw as it were in the midst of the southern air a beautiful and wonderful image of God in mystery, as if a man's form, whose face was of such beauty and brightness that I could more easily look at the sun than at itself. A large circle of golden color surrounded the head of the same face. In color it exceeded the circle of the front, whose chin and beard touched the top of this head. And on both sides of the neck of the same form a a preceding one joined each other there. But at the top of the arched curvature of this right wing I saw as it were the head of an eagle, which had fiery eyes, in which the brilliance of angels appeared as in a mirror. But at the top of the arched curvature of the left wing was as it were the face of a man, which shone like the lightning of stars. And these faces were turned towards the east. But from each shoulder of this image one wing extended down to the knees. It was also dressed in a tunic like the brilliance of the sun, and in its hands it held a lamb shining like the light of day. But a certain monster of horrible form, poisonous, black in color, and the serpent which he was worshipping with his right hand under his feet, who, bending his right ear of the same monster into its head, had extended his tail on the left side of it up to its feet. And on the lower part of it up to.

The words of the same image, by which charity is understood, and the many-furious effects of his power in diverse creature natures or qualities, explaining.

II. I am the highest fiery force to him, which kindles all living sparks, and no mortal church, but I judge them as they are, circling a circle with my upper wings, that is, with wisdom circumvolutas, rightly of the same order above. But also the fiery force or substance of the divinity over the beauty of the fields star, and in the waters I shine, and before in the sun, the moon bile life, which sustains all, vitally arouses all things. For the air lives in greenery and in flowers, the waters flow, as if they were alive; the sun also lives in its light, and when the moon has come to a decline it is kindled by the light of the sun, as if again live; the stars also shine as if they were living. I have also established the pillars which hold up the whole world: likewise those winds which have wings subject to them, namely the gentler winds, which by their gentleness support those stronger than themselves, lest they show themselves with danger, just as the body covers and contains the soul, lest it expire. Just as the breath of the soul gathers the body by strengthening it, lest it fail, so also they exercise the service of those who are in agreement. I therefore am a fiery force hidden in these, and they themselves burn from me, like a breath they constantly move man, they live by their essence, and are not found in death, since I am the life of the word. For I am rationality, because I am life. For I am whole life, which was not cut off from stones, and did not branch out from branches, and did not take root from manly strength, but all life was rooted from me. For rationality is the root, but the sounding word flourishes in it. Whence, since God is rational, how could it be that He did not work, since all His work flourish, whom He made in His image and likeness, and He sealed all creatures according to their measure in that same man. For it has always been in eternity that God willed His work, namely man, to be made, and when He had completed the same work, He gave him all creatures to work with them, just as God Himself had made His work, namely man. But I am also an official, since all vital things burn from me; and I am an equal life in eternity, which neither arose nor will be, and the same life moving and working God. And yet this life is one in three powers. Eternity therefore is the Father, the Word the Son; the breath, these two connections, is called the Holy Spirit, as rationality is, He sealed. But that which is above the beauty of the fields is the star, this is the earth, which is that matter from which God made man; and that which I shine in the waters, this is according to the soul; because, as water pervades the whole earth, so the soul pervades the whole body; but that which I burn in the sun and in the moon, this is rationality; but the stars are innumerable words are of rationality. And that with the airy wind, a certain invisible life that sustains all things, vitally all things are aroused, that is, because by air and wind those things that proceed in growth, vegetate and subsist from nothing removed into that which they are.

That in man made in his own image and likeness, God has sealed every creature, and for after the fall of that only kindness of charity through his incarnation has restored it in the blessedness which the fallen bird had lost, and because this is shown by the mystical signification of the pre-written vision.

III. And again I heard a voice from heaven beloved to me: God, who created all things, made man in his own image and likeness, and sealed in him both the higher and lower creatures, and had him in such great love that he would appoint him to the place from which the falling angel had been cast out, and would order him to the glory and honor which he had lost in blessedness; this this vision which you see demonstrates. For what you see as if in the middle of the southern evenings is a beautiful and wonderful image of God in the mystery of being formed as a man, this is that in the strength of the unfailing of the divinity, beautiful in choice, and wonderful in the gifts of secrets, is the charity of the heavenly Father, showing in gifts, because when the Son puts on a garment, in the office of charity he persecutes man by redeeming him. Whence his face is of such beauty and charity. Whence you can wax the sun of such beauty, since charity is in such eminence and brilliance of its gifts, that it transcends all the understanding of human science, which is, the soul can understand diverse things, so that it is in no way able to grasp it in its sense. But here in the signification it is shown that through it he is known in faith who is not visibly seen with visible eyes.

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That devout faith embraces the excellence of divine charity, and through it God in the Trinity is acknowledged as one; and that by the merit of the same faith God himself, protecting men, brings them back to the heavenly places.

IV. And a large circle of golden color surrounds the head of the same face, because the Catholic faith, spread throughout the whole world, rising in the first dawn of the most excellent lightning, shows the excellence of true generosity It embraces with all devotion the love of charity, where God in the humanity of His Son redeemed man, and by the infusion of the Holy Spirit confirmed him, so that one God in the Trinity is known, who without time of beginning before the age was God in divinity. But that in the same circle above the same head another face, as it were the excellent kindness of the Divinity, which is without beginning and end, comes to the rescue, so that of that same face, since Divinity, by arranging and protecting all things, will bring lost men back to the heavenly realms, with its sum of its own highness.

That the attraction of God and neighbor, strengthened by the power of faith, is separated not by power.

V. And from each side of the neck another one proceeds of the same form, which, ascending above the aforementioned circle, join themselves there to one another, because the love of God and neighbor, proceeding by the power of charity in the unity of faith, and by the highest desire comprehending the same faith within themselves, are not separated from one another, when the holy Divinity overshadows the innumerable splendor of His glory to men, since in the shadow of death they are without the heavenly garment which they lost in Adam.

That each one with humble devotion to God subject, enkindled by the Holy Spirit's help, and rejoicing in the sight of the good of the just, they praise the omnipotence of God.

VI. But at the summit of this arched bowing of the right wing, like the head of an eagle, which has fiery eyes like a pin, in which a multitude of angels appear as in a mirror, because in the height of the spirit of subjection, with each one is made blessed by divine protection to God. And when he raises his intention, the Holy Spirit enkindled blessed spirits clearly appear, and offer to God the devotion of his heart. For in the eagle are designated spiritual men, who with all the devotion of their heart in contemplation frequently behold God like angels. Wherefore blessed spirits, beholding God constantly, rejoice in the good works of the just, and show them in themselves, and thus persevering in the praise of God, are never weary, because they will never be able to bring him to the end. Who could enumerate the innumerable miracles of the just which God has wrought in the power of his possibility? No one. For the angels have the brightness as of many mirrors is present

PITROL. 197. in which they see that no one works so, nor is there such power, as God, whence also no one is like him, since he has no time. That from the eternal imlocally in God were all things which proceeded distinct in number, and order, and place, and time, when he created them.

VII. He worked all things in the presence of time, before the beginning of time he had them in his presence. In the presence of the holy Divinity all visible things and age appeared, just as trees or other creatures near the waters are seen in them, although they are not in them corporeally, but nevertheless all their formation appears in them. But when God said: Let there be, they were immediately aided by formation, which before the age had no bodies in his foreknowledge. a he looked. For as in a mirror all things that are before him shine, so in the holy Divinity all his works appeared without the age of times. And how God was empty in his foreknowledge of his work, since every work is present to him is full, which itself without the Divinity knowing, recognizing, munificenting the ray of heaven foreknowledge. For just as the light and the formation of the creature showed itself to itself through a shadow, so the pure foreknowledge of God looked upon all the formation of creatures, as if they were incorporated in knowledge, because the work that God was going to do in his foreknowledge before the same work was incorporated, shone forth according to this similitude, as a man looks at the splendor of the sun before he can behold its substance. And just as the splendor of the sun indicates itself, so also the angels show God by praising him; and just as the sun cannot weep without its light, so neither is the Divinity without the praise of the angels. Foreknowledge is the foreknowledge of God, and his work is his work; and if God's foreknowledge had not preceded, his work would not have appeared, as if it were known: but when the face of man is seen, his body is praised. Therefore the foreknowledge of God and his work are in him.

That the devil and the angels, deserters of justice, although they were previously of great power, were reduced by their ingratitude or pride to this, that through no creature can they do anything except as much as pride against are permitted.

VIII. But there was a certain innumerable multitude of angels who wished to be of themselves, because when they saw their great and glorious brightness in the greatest brilliance, they led their Creator into oblivion. And before they even began to praise, they calculated in themselves that the splendor of their honor was so great that no one could resist them; therefore they also wished to obscure God. For when they saw that he had instilled in them, that they would never be able to praise him to the end, they proceeded by deceit, saying that in

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his great brightness they had chosen another god. Whence A fell into darkness, reduced to such impossibility, that no creature can do anything, except as much as is permitted to them by their Creator. Since God had so adorned the first angel, who was called Lucifer, with all the ornaments of creatures which he had given to all creatures, that even his whole army had splendor from it, he himself, going in the opposite direction, became more horrible than all the horrible ones is, because the holy Divinity in its weapon has made him in a place that is without protection. That man, directing himself to imitate his Creator, as if abstracted from a certain bestial irrationality, accuses

the pain of rational nature.

IX. But that which radiates as it were to the summit of the arched curvature, the left wing, is man's, which as if radiates the pain of humility, when man, as it were, in humility, ventilates earthly causes, as if on the left, opposing him, has the appearance of man, because he begins to live in honesty not according to the beast, but according to what human nature teaches him. Whence also in these just works he shows the honorable intention of his heart, as an excellent splendor, radiating.

That in the word of God saying: Let there be light, rational light, that is, angels were created, and that from these some falling from happiness, the Lord cut off from a rational life, which would be covered with flesh, that is, man, who would obtain the place and glory of the fallen.

X. For when God said: Let there be light, rational light arose, namely angels, as well as those who fear it in truth The things that fell persisted, because the flowers that were before the light without beginning in brightness were turned, God was equally without beginning in brightness, He could not, no one like, they wanted to make. Then God caused another life than that woven from the body to rise, which is man, to whom he gave both place and glory, so that he might accomplish in the praise of God what he did not want to do. But in that face of man are shown those who, while bodily given over to the world, nevertheless serve God continually in spirit, and not because they are delivered into the world eternally, do they forget the things that are spiritual in the worship of God. And those faces are turned towards the east, because both the spiritual and the secular, who serve God, desire to preserve their holy things in life to the east, to the east the holy things of conversation and happiness must turn themselves.

As for himself in collecting, by the infusion of the gifts of the Holy Spirit he irradiates them from whatever necessities.

XI. But also from both shoulders of this image a great wing is extended to his knees, because in the strength of charity the Son of God He gathered sinners to Himself, and supported them both on His shoulders, because they had lived righteously, and on His knees, because He had recalled them from the path of injustice, and made them companions of the heavenly paths, just as man also supports with both His knees and His shoulders that which He carries. For in the knowledge of charity man is brought to the fullness of integrity in soul and body, although he is often moved from the state of right stability. Whom, when the gifts of the Holy Spirit pour out from above in equal and holy generosity, they abundantly teach him in heavenly and spiritual things. In one way on earth and in another way to the declared bodily necessity, they instruct him, in which nevertheless he understands himself weak and infirm and lifeless, although he is fortified with these manifold gifts.

That the Son of God, willingly assuming the nature of humanity without sin, and appearing in the flesh, called publicans and sinners to repentance, and justified them by His faith.

XII. But that He is clothed with a tunic like the sun's rays, this is that the Son of God in the love of humanity clothed publicans in the sun, because as the sun brings repentance to creatures in shines from such a height that no human knowledge can grasp what the Son of God is like except by believing. And in his hands he holds a lamb like the bright light of day, because charity in the works of the Son of God brought forth the meekness of true faith shining above all things, where he chose martyrs and confessors and penitents from publicans and sinners, and where he made righteous from the wicked, as he did from Saul to Paul, so that they would fly on the wings of the winds, that is, into heavenly harmony. So charity is a work of submissiveness, but all fullness would be in that which a man does in a year, because he has the means to sustain it without being seen by others. That man should do within himself, and be steadfast, because even a bird coming out of an egg, and having received wings, flies where he sees fit.

That the imitation of charity of the Son of God, who even now destroys the devil with his cross in his faithful, destroys discord and other vices, and the ancient deceiver of the human race himself, and reduces to nothing.

XIII. That anything venerable a monster, both of a startling form, and of a poisonous black color, that is, that he has lost the true kind in their hearts, that is, that true charity, horrible in many perversities, and poisonous in deception, and black in destruction, and an ancient startler, which, or lying in wait for the faithful, he crushes by the winds of the Son of God, when the same Son of God also brought him to nothing on the cross. Who inflicts his mouth on the right ear of the same monster, and bending the rest of his body across his head, extends his tail on the left side of it as far as his feet, because the devil generates his deception and all of himself. Lightly adding to this and that vice at the beginning of it, yet at the end he shows that he has the perversity of the worst consummation of discord. For the serpent, being more cunning in deceit than other worms, in the same cunning destroys everything he can, and turns himself into that which is worst. That also the various colors that are in him They designate. Thus did Satan also, because when he knew his beauty, he wished to be like his Creator, and he also sent this to man through the passage as it were through the head of the serpent, and he will not cease to do this until the last day, which is like his tail. Charity is within in the wheel of eternity, for God in his eternity is all heat in fire. For God in his eternity commanded all creatures, which charity in its fullness serves in them, since he joined them to man as flames to fire. But the first angel God appointed with many ornaments, as also foretold, but when he saw himself, he hated his Lord, and the Lord wished for ease, but God cast him into the pit of the abyss. Then the same transgressor introduced an evil plan to man, to which man consented.

Which Adam and Eve, by the persuasion of the devil who envied them, by consenting, lost the glory of the heavenly garment, that is, immortality.

XIV. For God also created man, when he clothed man with a heavenly garment, would smite, would smite the heavenly. But the devil, looking at the woman, knew that she would be the mother of a certain great world, and in the same malignity with which he departed from God. Heavenly that he might surpass him in this work of his, so that he might convert the same work of God which is man into his society. Then the woman, feeling herself to be another in the taste of the apple, gave the fruit to her husband, and thus they both lost the heavenly garment.

That God, having mercy on them, expelled them from paradise into this exile to punish the guilt of transgression; and that whoever violates the marriage faith instituted by God, shall be punished with a severe vengeance, unless they repent.

XV. But that God then said: Adam, where are you, by this he foretold that he would remember that he had made him in his image and likeness, and that when he wanted to draw him back to himself. He also works his work from his servile service, when he had taken it into his skin, just as he exchanged paradise for a just exile. He joined them together, so that this faith in them may never be destroyed, but that they may agree in one, as the body is destroyed, which God has joined together in one. Therefore whoever shall destroy this faith, and thus shall continue unrepentantly in amendment, shall be converted into the land of Babylon, namely, into the land of confusion and dryness, which thus shall remain without the beautiful greenness of the field, that is, the blessing of God, and the vengeance of God shall fall upon him, even to the last line of kinship, which preceded from his own fervent blood, because this sin touches that man.

That in the preaching of the incarnate Son of God to the spiritual people at the rising, the promise of God was fulfilled, saying to Abraham, that his seed should be multiplied according to the number of the stars of heaven.

XVI. And just as Adam, through the Son of God, who was incarnate in virgin nature, promised the spiritual people an angel, namely, that his God should flourish like the stars of heaven, namely, that his God should make stars like the stars of heaven, as it is written: Look up to heaven, and number the stars as it is written. And he said to him: So your heavenly. Abraham believed God, and it was reckoned to him as righteousness (Gen. v). Which is thus clear to the understanding. You who with good will adore and venerate God, look into the secrets of God, and discuss the reward of the merits of those who shine before God day and night, if this is possible for a man burdened with a bodily burden, because as long as a man tastes the things of the flesh, he is not able to fully grasp the things of the spirit. And with a true demonstration it is said to him who labors to cultivate God in the right sigh of his heart. In this way, what you have sown in good ground by the grace of the Holy Spirit's virtues, which is also poured out in the blessed ones, will shine in many ways in the highest God in the firmament of the heavens. Therefore whoever faithfully believes in the divine promise, having the loftiness of true faith towards God, so that he despises all earthly things and stretches upward to heavenly things, will be counted righteous among the children of God, because he has loved the truth, and because he has no deceit in his heart.

That God chose the virgin Mary from the lineage of Abraham, who believed and obeyed Him, from whom Christ, the ruler of the new and spiritual generation, would be born bodily.

XVII. For God also knew the mind of Abraham without the serpent's deceit, because what he was doing was not doing any harm to anyone; hence God also chose the sleeping earth from his lineage, which was completely ignorant of the taste of that in which the same ancient serpent deceived the first woman. But that earth, prefigured by the rod of Aaron, was the Virgin Mary, who received the king's closed chamber in great humility, that the supreme ruler might receive this from the throne, that he looked upon the earth from which she was created, and thus called her the handmaid of God with ease. That the first woman who was deceived should not have been. The obedience of Abraham, in which God proved his faith, when He showed him a ram hanging among thorns, foreshadowed the obedience of the blessed Virgin, who, believing the word of the messenger of God, desired to weep for herself according to the word of that messenger, and therefore the Son of God clothed himself in flesh, whom the ram hanging among thorns had foreshadowed. But also that God said that Abraham's race should be multiplied according to the stars of heaven, He foresaw in this race that which was to be counted in the full number of the heavenly company. And because he trusted God faithfully in all things, He was also called the father

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of those who shall be heirs of the kingdom of heaven. Therefore, every man who fears and loves God, let him open the devotion of his heart to these words, and from it not for the best salvation of bodies and souls, not indeed by man, but by me who am pre-

SECOND VISION

Description of the entire sphere of the world with its circles, and planets, and its vertices in the manner of a wheel in the breast

of the image, which was described in the first vision.

I. Then in the breast of the aforementioned image, which I had attached as if in the middle of the southern air, as was foretold, a wheel of wonderful vision appeared with its signs of almost this likeness, like that instrument which twenty-eight years ago I had seen, as if in the shape of an egg, as is shown in the third vision of the book Scivias, so that in its upper part throughout its roundness a circle in the likeness of a bright fire was shown, and under that circle another circle like a circle of black fire was shown, where also the same circle of bright fire was above. And these two circles were joined to each other as if they were one circle. Under the humidity of pure ether was, everywhere of as much density as the circles of the two aforesaid fires, as a circle of watery air of as much density in its roundness as the density of the aforesaid circle of bright fire was manifested. And under the same circle of watery air, namely, another circle as strong and white and bright air, existing in its rigidity, as a sinew in the body of man, was shown, everywhere in its circumference of the same density, the density of which is the aforesaid circle of black fire appearing. These two circles were also joined to each other in such a way that they appeared as if they were a circle. Under this air, namely, a circle of strong and white and bright air, there was as it were another thin air, which sometimes seemed like a cloud and bright, sometimes and as if it were diffusing itself throughout the whole aforesaid wheel. All these circles were joined to each other without any gap. Under the greatest gap, however, it permeated the other circles as if with its fire; but the watery one watered all the others as if with its moisture. And as if from the beginning of the eastern part of the same wheel as if to the end of the western part of it, a line extended towards its northern part, as if distinguishing the northern part from the other parts. But also the globe in the middle of the aforesaid sign was marked with thin air, which everywhere in its circumference was distant by an equal space from the sign of strong and white and bright air, of such a width indeed transversely as the protrusion of the space from the highest peak to the extreme end of the clouds, or from the extreme of the clouds to the summit of the same globe. Also in the middle of that wheel appeared the image of a man, whose upper head and lower soles reached the aforesaid circle, as if of strong and white and bright air. But on the right side the tips of the fingers of his right hand; on the left also the tips of the fingers of his left hand were extended to the circle itself, marked line by line in roundness, since the same image had thus extended its arms. But also towards the same parts four heads appeared, namely as if the head of a leopard and a wolf, and as if the head of a lion and a bear. For above the top of the aforesaid image in the sign of pure ether, as if the head of a leopard, and in its own as if emitting a breath, were seen curving in length, into the head of a crab with two scissors, as if with two of its own, also somewhat straightening in length, ending in the head of a deer. Now from the mouth of the head of this crab as if another breath proceeding as far as the middle of the space that was between the heads of the leopard and the aforementioned lion; but from the mouth of the head of the deer as if another breath coming in as far as the middle of the space that was between the heads of the leopard and the bear. And the breath which proceeded from the right side of the mouth of the leopard as far as the head of the crab, the breath also which came out from the left side of the mouth as far as the head of the deer, and the breath which from the mouth of the deer's head as far as the middle of the space between the heads of the leopard and the lion that was standing. The breaths which extended from the mouth

II. And again, for the glory of his name, he filled the world with elements, confirmed it with winds and with the stars of impetuousness, surrounding and protecting man in it with all these, he poured forth everywhere with the greatest strength, so that they would assist him in all things and attend to his works, so that he might work with them, because man cannot live or even subsist without them, as is revealed to you in the present vision. For in the chest of the aforementioned image the wheel of a wondrous vision appears with its signs of almost this likeness, like that instrument which twenty-eight years ago you had seen in the shape of an egg, as it was shown to you in your previous visions, since without forgetting in the knowledge of true charity which is God the form of the world exists, indissolubly revolving, and wonderful of human nature, so that it is neither consumed by the old nor increased by newness, but as you said it was first by God, so even the presence of the world is as if in its work in its entirety intact, and in no way divided, since it has neither beginning nor end, nor can it be comprehended by anyone, because without time or from. Just as a circle comprehends those things which lie within it, so the holy Divinity infinitely comprehends and surpasses all things, because no one in its power could divide it, nor surpass it, nor bring it to an end.

Wherefore in the book Scivias the sphere of the world is shown or described in the shape of an egg, and in its entirety in the likeness of a wheel.

III. But the fact that the above-mentioned instrument was denoted in your previous visions in the shape of an egg shows that the distinction of the elements is only signified in the same likeness, since in a world distinguished by elements, the discriminating form of an egg is somewhat likened to the likeness of the distinction itself, by which it is distinguished by elements; but here in a wheel only the circumference and the straight measure of the same elements are shown, since neither of them holds the likeness of the shape of the world in all respects, since it being whole, round, and rolling on all sides, any globe which exists whole and rolling rather imitates its form in every part.

It is of two circles, and how they cooperate with each other, and what they signify.

IV. But that in its upper part, through the circumference of its roundness, the circle appears in the likeness of a luminous fire, this is that the first element, which is fire, exists first, because it is light, and it comprehends and illuminates the other elements, and it passes through all creatures and supplies them with the joy of its light, signifying the power of God, who is above all, and who gives life to all. Under the stratum, because this fire, existing under the power of the former, is judicial and almost hellish, it falls into the matter of vengeance in judgment, since it is shown in it that everyone who opposes God will be turned into a case of blackness and many calamities. For in the summer when the sun rises upward, the same fire exercises God's vengeance in the burning of lightning, but when in winter the sun descends downward, it shows judicial plagues in frost and hail, and in cold, because each sin is examined either by fire, or by cold, or by some other plagues according to its severity. And the same circle of bright fire surpasses the same circle of black fire in these by its density, because this black fire exists of such strength and bitterness in its blackness that it does not surpass its superior bright fire, if the latter does not surpass this by its density worthy of the vengeance of men's sins, the grace of God could not come into the elements of hard man. And these two circles are joined together as if they were one circle, because they burn in the heat of fire, and because the power and judgment of God, containing themselves in one rectitude, are not separated from one another.

Of the circle of pure ether, which is the third, for what purpose in its constitution it is valid, and what it signifies, and why it is of such density as the two above.

V. But under the same circle of black fire another circle of density, as many as the circles of the two aforesaid fires, appears, because under its own fatu fires there is pure ether emanating from them like flashes of blazing fire, when the fire spreads its flame, demonstrating pure repentance for sins, which is aroused in man by the grace of God as by a bright fire, and by the fear of Him as by a black one. And it is of the same density, as the two aforementioned fires are, because it itself, shining from both these fires, has the density of both in itself, and is neither milder in the brilliance of the bright, nor more severe in the reflection of the black, than

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they demonstrate a just judgment, since it is not said not to demonstrate something else in itself, since what the divine will disposes. The same as the ether is higher, nor does it fall upon the remaining creatures of the judicial judgment, but substitutes and resists it with its equity of the multitude, just as penance restrains the vengeance of sinners. But that the density of these fires has, this is that the penitent man considers the fall of the first angel, who was bright, in a bright fire, and that in the density of the black fire he considers the fall of men who sinned in unbelief and rashness, and thus, looking at the power and just judgment of God, they purely and worthily repent. Of the fourth circle, which appears in the form of watery air, and of what density it is, and what it signifies.

VI. But also under the circle of pure ether itself another circle, like a circle of watery air, of such density in its roundness as also the density of the aforementioned circle of luminous fire is manifested, signifying that under the aforementioned ether, throughout the circumference of the firmament, are those waters which are known to be above the firmament, namely of the same density in its circumference, as the density of the aforementioned luminous one shows in the examples of the just, which are like transparent water, and which the unclean forgets the existence of this capacity in its perfection, according as the divine grace in the fire of the Holy Spirit kindles them.

Concerning the circle of strong white and luminous air, of what usefulness it occupies the fifth place, and of what density it is, and what both these signify, or why it is joined to the above, so that they are as one.

VII. But also under the white and bright watery air another strong circle, and of this white and bright air existing in its own sign, as air is in the body of man, is shown, which, opposed to the dangers of the upper waters, by its strength and tenacity retains the floods of those waters, lest they overwhelm the earth with a sudden and incongruous outpouring, signifying also that the discretion of the holy work confirms in such a temper that man so constricts his body, lest he go unjustly constricted into a roll. Which everywhere in its circumference is of the same density, whose density the aforesaid circle of black fire appears, since this is placed for the benefit of their men. But whenever the lower waters, for the vengeance of the evil, by the just judgment of God, in excess, overflow with watery air through this strong and white and bright air, like the drink of man into the bladder itself, remaining intact, which causes the same waters to descend in a dangerous flood. Hence discretion also distinguishes the works of men for their salvation everywhere with just moderation, since the judgments of God do not overshadow their sins in vengeance, but justly judge with it, since the protector and the ruler

hold each other in just equity. So also two circles are joined to each other in such a way. So that they appear to be as it were one circle, because they are moistened in moisture, and infuse moisture into others, just as discretion also holds good works in its moderation, lest they go into a rut. Of the sixth circle, which seems to proceed from the higher ones in the likeness of thin air, what is valid in its place, and what is figured by it in mystical reason.

VIII. And under this circle, namely of strong and white and luminous air, is as it were another thin air signified, which shows itself proceeding from the higher circles or elements, like a dancing air, which is not separated from the elements themselves, just as the breath of man goes out from it, and yet is not separated from it. The same air also seems to carry clouds, sometimes lofty and bright, sometimes inclined and shady, upwards, which the aforementioned watery air spits out and collects, just as a bellows maker emits and draws back its breath, so that while some stars ascend upwards in their grips, these clouds draw upwards, from whence also the bright ones flow. But when they descend in their circles, and sow rain. And the aforementioned thin air seems to diffuse itself as it were throughout the entire aforesaid wheel, since all things in the world are nourished and sustained by it. But also under the defense of discretion, the right desires of faithful men in the substituted defilement of justice show that they have proceeded from higher virtues and comforts through the Holy Spirit, when they do not turn away from them, but with all devotion adhere to them without ceasing, a firmament in the faithful themselves now shining in confidence, now trembling in humility, having to God what is from holy works and examples of the works of the just, and to them is collected, as it were, by his works. For while in men good knowledge, ignited by the Holy Spirit, in its justifications lifts up to its heavenly things, it draws their minds with it, and makes them pure there, and while in the same justifications it turns away to bodily necessities, it returns their minds to them, so that in the cares they have gone through they appear as if they are turbid, yet bearing a shower of tears, because they groan that they are completely attached to earthly things, although they bring about by committing themselves entirely to the divine power.

Why are these six circles joined to one another without intervals, and what is flooded by this connection.

IX. All these six circles were indeed joined to one another without any interval, because if the divine disposition had not thus solidified them by this conjunction, the firmament would be torn apart, and it could not stand, showing that the perfect virtues in a faithful man, when associated with each other by the inspiration of the Holy Spirit, are so strengthened that, fighting against the vices of the devil, they unanimously accomplish all good works.

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That the first circle inflames others with its fire, the fourth tempers them with its light, and that this is shown figuratively in us.

X. But the highest circle, as it were, with its fire, runs through the other circles, the upper watery element which waters with its moisture, since the upper element which is fire strengthens the others with its strength and brightness, not much, but according to the way and power of God in the wonders of his grace it sanctifies faithful men, and the works of the faithful magnify the image of its Creator in true humility of holiness.

Of the line appearing as if stretched out in a prescribed wheel from the first rising of the sun to its last setting, and what this same thing does mystically.

XI. And as if from the beginning of the eastern part of the wheel, as if to the end of the western part of the wheel, the line extends in a circle towards its northern part, as if distinguishing, because from the first rising in the east, namely where the sun first rises, when the days begin to lengthen until the last setting in the west, namely where the sun no longer rises, the line, that is, the path of the sun, avoiding the northern part, is reflected, because the sun does not immerse itself in its parts, but as if it neglects them, where the ancient seducer chose for himself a place of abode, wherefore God also deprived them of the access of the sun. So also from the beginning of the good works existing in the power of God until their good completion, the faithful man will oppose righteousness to justice and iniquity, he will strive to avoid devilish arts from good and heavenly works, behold, which harm his soul, so that he may walk in that which is written.

Testimony of to express the same.

XII. And to him who overcomes I will give hidden manna, and I will give him a white stone, and in the stone a new name, which no one knows except the one who receives it (Rev. 11). & Which is thus clear to the understanding: Whoever flees the left side, has a great battle against the tortuous seven, who always seeks to draw him to the left side with him. And if he, persevering in this pledge, flees Satan without consenting to his counsel, I who am, will give him the living bread that was hidden from the hands of such a man, and from all the deceit of the ancient serpent, and I will also give him a participation in it. He is God and man, and in him the name of the new regeneration, which is Christ, from whom also Christians are, which no one understands perfectly while in a transitory and temporal life, except he who obtains the life of eternal bliss in the reward of heavenly rewards.

That the mass of the earth is present in the globe below the aforesaid six circles of earth, removed from the five above, in the middle of the sixth, that is, as far as the air, and what significance may be gathered from this.

XIII. But also the globe in the middle of the aforesaid sign is marked with thin air, which is everywhere in its circumference at an equal distance from the strong white and bright air sign, showing the earth which exists in the middle of the rest as an element, which returns in the middle of the rest. Whence also, being taken from them in an equal way here and there, and joined to them, it constantly receives from them verdure and strength for its support. Also the active life, as if designating the earth, and as if in the middle of right desires, and running around, restrains itself with equal moderation of devotion to men of discretion, when it now insists on spiritual duties, now on bodily necessities through faithful men, since they direct their discretion or their great breadth to the will of God. And the depth of space from the top is as great as the depth of space from the top under the extremity, even to the extremity of the clouds, or to the extremity, since this earth has been unwillingly gathered together and strengthened by the supreme Creator, lest it be disintegrated by the noise of the higher elements, or by the force of the winds, or by the pouring out of the waters. For even every believer, with an enlarged heart, considers the greatness of God's power, and looks at the instability of the mind and the weakness of his flesh, and thus moderates all that he does, lest he should fail either in the higher or in the necessary fatigues of the weak, exceeding the just measure, as also Pantus exhorts the faithful, saying:

The words of Paul are competent to the same meaning and how they are to be understood.

XIV. And all things so without murmurings and hesitations, as so without complaint, and simple and sons without reproach, in the middle, and simple and perverse, among whom you shine as lights in the world, holding fast the word of life (Phil. 11). And which is thus clear to the understanding: Man is as it were at a crossroads, so that if he seeks salvation from God in the light, he will receive it; but if he chooses evil, he will follow the devil to the pit, and therefore man carries his human nature and all his works without murmurings, that is, without the humps of sins, and without hesitations, namely having perfect faith, so that he does not doubt when he hates evil or evil, frees in the future judgment, and separates from the lost, who turn away from good by embracing evil. And those who do these things do no harm, they exist without a clamor of stubborn complaint to God, and remain irreproachable before the estimation of those who glory in wicked and perverse acts. Among whom they shine in the perfection of true faith, like luminaries who, in their office according to the disposition of the Creator of all, illuminate the world, while they themselves, with their doctrine which regards life, convert the first to God, as also the Son of God without sin shone upon all in the world. For God also placed two lights, namely the sun and the moon, in the firmament, which designate the knowledge

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of good and evil in man, because just as the firmament is confirmed by the sun and the moon, so

also man is turned this way and that by the knowledge of good and evil. But as the sun completes its course, not diminishing its circle, so also good knowledge makes its course, not by desiring evil, but by depressing and beginning evil knowledge, and by rebuking it, because by calling, when that concupiscence has fulfilled its desire, and as the moon wanes and waxes, so also evil knowledge ceases good, and the same foolishness and as the devil knew God, although he opposed himself to it. Of the image in itself he opposed to it. But the top of the feet and the middle of the wheel, foretell the circle of a strong white and bright air touching, and what, both the image itself, and its position, designate.

XV. But that in the middle of that wheel there appears an image of a man, whose top above and sole below reach the aforementioned circle as if of strong, white, and bright air, while on the right side the tips of the fingers of his right hand, and on the left also the tips of the fingers of his left hand, are extended to the circle itself, marked on both sides in roundness, since the same image had thus extended its arms, this indicates that in the structure of the world there is man as it were in the middle of it, because he exists more powerful than the other creatures that live in it, a little small in stature, but great in the power of the soul, his head is raised upwards, but his feet are lowered, moving to the elements both higher and lower, and neither the works of the right hand nor the works of the left hand, which he performs, are the will of man, since in interior powers man, for the body of man, however, takes away his heart, but its greatness, and as the heart of man surpasses in its power of man, and as the heart of man is hidden in his body, so the body of man is surrounded by the powers of the soul, when they extend themselves throughout the whole world. But a man who is faithful in the knowledge of God, both in spiritual and in secular causes, tends to God; he also yearns for Him in the prosperity and adversity of his creatures, since in them he unceasingly extends all his devotion to Him. For as a man sees with his bodily eyes all creatures everywhere, so the crowd everywhere looks at the Lord, and knows Him Himself through creatures, since it understands that He is their Creator.

Of the four wheels that appear, and what they signify both in the world and in man.

XVI. But also towards the same parts four heads appear, namely, like the head of a leopard and a wolf, and like the head of a lion and a bear, because in the four parts of the world there are four principal winds, not yet existing in their forms, but imitating in their powers the nature of the denominate blessed. Man, too, as he is in the four worldly cares, is tempted by many temptations, in which he also, as it were, in the head of a leopard, that is, with the fear of the Lord, as in a wolf, remembers the infernal treasures, and as in a lion, fearing the judgment of God, with as in a bear in bodily tribulation, four very many storms of distress. Wherefore the principal east wind is shown in the manner of a leopard's head above the head of the image of man in a circle of pure ether, one in the form of a crab's head, the other in the likeness of a deer's head. 17. Above the top of the aforesaid image, in the sign of pure ether, as if you see the head of a leopard emitting a breath from its mouth, which designates the principal east wind coming from pure ether, like a leopard, not because this wind is in its form like a leopard, but because as a leopard has the ferocity of a lion without knowledge, and as a leopard is milder and weaker than a lion, so this wind rises in the ferocity of fear, and then quickly ceases to blow towards gentleness. For from the upper black fire it derives ferocity, but from the pure ether in which it is gentleness, it bends itself somewhat long into the head of a crab with two scissors, as if seeking it with two, and there it assumes the nature of a crab; but in the left part of its mouth it somewhat imitates a deer which is swift in those parts. For from the mouth of the head of this crab, as it were, another breath issuing forth to the middle of the space which is between the heads of the leopard and the aforementioned lion, because according to the nature of the crab, the rising wind produces its breaths in a different manner like a whirlwind, so that sometimes it runs here and sometimes there in instability, just as the crab which now advances, now retreats, and so it reaches even to the middle which is between the east and the south. But from the mouth of the deer's head, as it were, another breath comes up to the middle of the space between the head of the leopard and the bear, because according to the nature of the deer another collateral wind proceeds, in its breath, as the deer strongly stings and quickly carries, and does not last long in this, east and north, which is between east and north, which is between the breath that proceeds from the right side of the leopard's mouth to the head of the crab, the breath also goes out from the left side of it to the head of the deer; and the breath that from the mouth of the crab's head extends up to the middle of the space between the heads of the leopard and the lion from such great distances; The breaths also which are extended from the mouth of the deer's head to the middle of the space which is between the heads of the leopard and the bear, are of equal length, because the principal east wind extends from both its sides to the collateral winds of equal length, and the collateral winds themselves only towards the south, which

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" Towards the north they reach their ends with the same length.

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“ Towards the north they reach their ends with the same length.

Wherefore the teta is taken in the wheel in the image of a man’s spi-o-re and the moral description of the gmification before.

XVIII And all these heads breathe into the aforesaid wheel, and in the image of a man’s he-goat, because these winds temper the world with their breaths, and preserve man by their ministry to his safety. For neither the world would subsist, nor could man live, if they were not nourished by the breaths of these winds. But also when a man raises himself up in the intention of his soul, so that he remembers his evildoers and when he then disposes to repent, which above his head with the same intention in the equal sign of the ether, that is, in repentance itself like a leopard The fear of the Lord arises, which, as it were, from His mouth, that is, from His power, bringing forth contrition, when it touches the mind of man in prosperity, it extends it until it reaches the head of the crab, namely, confidence, from which as if two scissors, that is, two legs, namely hope and doubt, extend; in any adversity, it extends the same contrition of that mind, and leads it to the head of the deer, which is faith. For when a man remembers the weight of his sins, he sets about repentance, in which he does not cease to fear God, although he has prosperity in the world as if on the other side, until he grasps confidence, from which as if two legs, hope and doubt, arise. For hope arises from confidence, to which doubt sometimes joins itself, because while a man trusts in God, he hopes to obtain the remission of his sins as if by proceeding, but when he considers the multitude and gravity of them, he often doubts whether his sins will be forgiven him or not, as if by going back, although he trusts in God. But when sometimes, amidst adversity, as if on the other side, he suffers bodily contrition, he turns to the riches of faith, which are in the horns of the true He reduces the infidelity of the consolation of doubt in him to nothing. Hence, as from the mouth of a crab, that is, from confidence, another breath, which is constancy, proceeds to the fullness of perfection, and there it stands between the fear of the Lord and the judgment of God, because when anyone trusting in God, constant and perfect in good works, gathers the fear of the Lord to himself, lest he sin more grievously, he also looks into the judgment of God, lest he add sins to sins. And as from the mouth of a deer, namely, from faith, another breath, which is to be understood as holiness, extends to the fullness of perfection which is between the fear of the Lord and bodily tribulation, because a faithful man, mighty in holiness, endures in that perfection, so that he truly fears God, and so that he does not cease to chastise his body for this reason. Therefore, the breath, namely, contrition in prosperity proceeding from the fear of the Lord to confidence, the breath also, namely, the same contrition in adversity proceeding from the same fear of the Lord to faith, and the breath, namely, constancy from confidence to the fullness of perfection, which is between the fear of the Lord and the judgment of God, tending; and the breaths are clearly sanctity from faith to the fullness of perfection which extends itself between the fear of the Lord and bodily tribulation, as was said above, in one way and with the same zeal of expiration of their virtues they provoke man to beatitude, because although they have different operations, they nevertheless tend to one beatitude. For one virtue proceeds from another in the operation of rectitude. And all these heads, that is, these virtues are in the knowledge of God, and attend to the knowledge of God, and they

support man in both bodily and spiritual necessary causes. For when the fear of the Lord inspires man, man himself, beginning to fear God, wisely proceeds in accomplishing good and right works. The confidence also with which man is confounded in God, with constancy touches him, inasmuch as he constantly trusts in God, and raises his thoughts to God, since the minds of the faithful are strengthened by the virtue of constancy. But faith with holiness judges those things which are to be judged in unbelief, and expanding itself rapidly, quickly imbues believers, when the hearing of them, abandoning all the tumults of perverse thoughts, He has also uprooted slippery pleasures from within. But if a man, abandoning the greenness of these virtues, turns into the dryness of negligence, so that he lacks the moisture and greenness of good works, the strength of his soul fails and withers; but if he is over-inundated with a laxity of pleasures, as if by an incongruous flood, his mind, walking slippery, melts. But if he walks on the right path, all his works are directed to prosperity, as it is written in the Song of Songs: A witness of the Song of Songs suitable to the same, and how it should be understood.

XIX. The king has brought me into his cellars. We will exult and be glad in you, remembering your breasts more than wine; the upright love you (Song. 1). Which is thus clear to the understanding: Because I, the soul of a faithful man, am secure in the walk of truth, the Son of God, who through his humanity redeemed man, has brought me into the fullness of his gifts, where I find all the fulness of virtues, and where I confidently ascend from virtue to virtue. Whence also all of us who We have been redeemed by the blood of the same Son of God, we will exult with our whole body, and we will rejoice with our whole soul in you, O holy Divinity, through whom we subsist, recalling to memory the sweetness of heavenly rewards above all the passions and tribulations which we have suffered from the adversaries of the truth, so that we consider them as nothing, while we taste the delights which you offer us in the display of your commandments. And thus those who are upright in works of holiness love you with true and perfect love, since you grant all good things to those who love you, and because you also ultimately grant them eternal life. But wisdom also pours into the cellars, that is, into the minds of men, and places the righteousness of true faith through which the true God is known, where the same faith so compresses the winter and all the dampness of vices that they can never grow or grow any further, and where it also attracts and adjoins all virtues to itself, as wine is poured into a vessel which is given to men to drink. Wherefore also the faithful in the true streams of eternal The rewards, exulting and rejoicing, carry the sheaves of these works which they have wrought, and thirst for the justice of God, and suck holiness from his breasts, and in this way they will not be able to tire, but always delight in all human holiness, excels. For when a man receives rectitude, he strengthens himself, governs and lives his virtues, and leaves them, just as he governs his veins and is not immolated nor does he incur the obstacles that flow into the vine and is immolated, just as a drunkard is out of himself with wine, not paying attention to what he is doing. Thus the upright love God, because there is no weariness in him, but perseverance in bliss.

Why does the main western wind appear in the image of a wolf's head under the feet of the above-mentioned image in a circle of watery air, why are also two collateral winds shown, one in the form of a deer, the other in the form of a crab's head.

XX. But that under the feet of the same image of man in the sign of watery air appears as a wolf's head as if producing a breath from his mouth, this is that under the power of that, The men of the West were made man, in the western part of the watery air, like wolves, the main western wind breathes, for it seeks food, on the left, that is, that this wind brings the green grass out of its hiding place, or crushes it by making it dry. Which also, breaking out somewhat long from the right of its mouth in the middle of the half-space, which is between the heads of the wolf and the bear, takes the form of a deer's head, from whose mouth also, as it were, another breath coming, ends in the same half-space, since this wind, seeking those parts, in the middle of the half-space, which is between the west and the north, turns itself to the nature of a deer, so that there a collateral wind, going out to itself, like a deer, strongly stinging and running quickly, sends out its flames even to the half-space itself. But on the left of the mouth of the same wolf's head, the breath that proceeds from the same mouth, extending itself, in the middle of the half-space which is between the heads of the wolf and the bear, doubtful money with two scissors as if with two It rises on its feet, from whose mouth also as it were another breath issuing, residing in the very middle, in the middle of the middle, which resides between the west and the south, the wind proceeding from the side of the deer, in instability like a crab blowing now here and now there, spreads itself towards the aforesaid middle. But in the measure of the spaces these heads are distant from one another, the same measure and form of their breath extends here and there in length, as was said above about the others, because in the measure in which these winds are separated from each other, they also emit the vents of their breaths, since wind directs its breaths to wind, and they do not exceed their goal in that encounter, nor does wind exceed the wind by blowing, unless this blows by the judgment of God. But if, by divine examination, it sometimes happens, terrors are there.

Wherefore these also rise up there as the superior of evils. Why these also rise up there as the superior of evils. Why these also rise up there as the superior of evils.

XXI. And it is in the wheel and to the foolishness of man standing in it they send their vents, so that the same winds destroy the world and man and all that is in the world with the powers and offices of earthly things. Therefore, when any faithful, by just examples, as if under their feet, the air from the very holy works, they prey on the transitory desire of earthly things like a wolf, because they fear the money of the tenant, they return to the ways, because they fear the money of the tenant, which devour souls, they show that they have feared them. And when they bring about, as it were, a breath of contrition in the hearts of men from their mouths, which is from their voraciousness, because the faithful abhor them, the same contrition, although man progresses successfully in his acts, extending himself according to God, in the fullness of perfection which is between the infernal punishments and bodily tribulation, takes the form of a deer's head, that is, faith, from whose mouth also, that is, by virtue, another breath, namely holiness, comes, and remains in the same perfection. For when a man fears the infernal punishments, the body of multitude and tribulation will reach him with greater perfection, in which he burns entirely in faith, believing that God rescues him from hellish punishments, and so holiness in him in heavenly ones, when he immerses himself entirely in the works of spiritual abjection. But when from the evil adversity of the voraciousness of the aforementioned hellish punishments man is, by God's permission, physically punished with a great many calamities, contrition also rises in him, and when he considers that he has no prosperity in the present life, extending himself from there, and thus reaching the fullness of perfection that is between hellish punishments and the judgment of God, he rises to the head of the cancer, namely the faithful, who now have a doubting hope, because man's works are in God's hands, only he hopes that he has obtained the remission of his sins, which he doubts, but designates by faith, another breath coming to him brings this virtue, so that from now on he is separated from the goodness of God and the duties of the works themselves are postponed, because hellish punishments, although they are to be feared, when man afflicts himself in contrition because of the fear of them, yet faith with holiness, they also render confidence more robust with constancy. so that when the law is feared, man comprehends caution in all things, And all these, insinuating the vision of God, who comprehends all things, infect man also as a will with hellish punishments, that God may be feared. For when a man truly fears punishments, he ceases to sin, and when he sees good examples in other men, he often suffers many indignations in himself, so that when he patiently bears them, he demonstrates holiness in all his works. But when he advances successfully in the persistence of good works, suffering no adversity, he joins himself by their virtue to the speed of rectitude, so that having temporal prosperity, he hesitates nothing of the grace of God, so that he uses grace in a fluctuating or in the improvement of grace, so that he does not use eternal things as if he were advancing in advance, so that he does not go into the eternal circulation of the Holy Spirit deprived. But because he lacks the greenness of the Holy Spirit, in unbelief he suffers suffering in wicked acts is consumed, incurs submersion against the earth. Because of the grace of God my servant, saying:

The words of Isaiah pertaining to the same, and how they should be taken.

XXII. I will take away her hedge, and it shall be for a spoil, I will break down her wall, and it shall be for a trampling, and I will lay it desolate. It shall not be pruned, nor digged, but briers and thorns shall come up upon it, and I will command the clouds that they rain no rain upon it (Isa. v.). Which is thus clear to the understanding: Everyone who does not trust in God, nor considers how he was created by God, but reproaches him as if he were guilty of his sins, and as if he had not established straight paths in him, nor wants to look at the rising and setting of the sun and moon and stars, which God has placed in the sky, nor the wind with the air, nor the earth with the waters, and the rest of the creatures, all of which God created for the sake of honor, to what extent honor he had created me, will despise me in all its beginning, and without end, and will know me perfectly. Whence neither that nor himself perfectly He knows. I will take away some of his defense, because another is added, I will dissolve this diminution of himself, and he will be crushed by demons, and thus he will be abandoned by the good angels. For all the accumulation of his desires will be taken away, and he will be distributed to dogs and beasts, because he has known me less than animals, since they act as they were created, and therefore he will be trampled underfoot like dung, and he will be abandoned from all happiness. But he will not be put into the number of the children of God, nor will he be overthrown by the hoe of faith from his sins, because he imitated him who wanted to have the likeness of God, who proceeded from nothing and is without end. And therefore also through pride, dissensions and angers, furies rise in him, which completely separate him from all the glory of the heavenly inheritance, and in this way, lacking the dew and grace of the Holy Spirit, he is turned into such aridity that he will not prefer any fruit of good works. But as a man seeks from God, insofar as he is seated in awe of the powers, and is granted what is necessary for him, he is seated, and that he demands that evil knowledge be overcome in him.

Why is the main south wind shown on the right side of the same image as the head of a lion in a circle of bright fire; why are also its two collateral winds seen, one in the shape of a serpent, the other in the shape of a lamb's head.

XXIII. But to the right of the aforesaid image of man, in the sign of bright fire, as if you see a lion's head, which is directed from the southern quarter to the prosperity of man, from the aforementioned element of bright fire shows a lion as if blowing out the main south wind, because as a lion is strong, and in its stealth exercises its will, so also the south wind is strong and headlong in fire and from fire, and when the day is prolonged in length it is powerful, and in the same power the collision and rupture of clouds, and dangers in sudden emissions from both sides of it are somewhat prolonged, because from this southern quarter the same wind extends there, and so also on the right side it is formed into the head of a serpent, but on the left into the head of a lamb, because on the right side This wind, assuming the nature of a serpent, which gently supplicates, but fiercely lays snares, just as snakes sometimes produce gentle breaths, but at the same time also emit strong points and blows; but on the left it is transformed into a lamb which is gentle and gentle, because in those same parts it shows itself sweet and not dangerous. And the head of the serpent, showing itself in the middle of the half of the space which is between the head of the lion and the head of the fox, emits as it were a breath which extends to the same half, and a breath which comes out of the head of the crab, because between the nature of the serpent, as demonstrated above, this main wind, the south wind, which exists between the south and the west, emerging, its vents up to the same half which is the half between the south and the west, does not cross this limit, as neither do others except by the judgment of God, and there it receives a breath rising from the collateral wind, which is between the west and the south. For if the length of the space which is between the south and the west is divided into four parts, The southern boundary of the first part, which is also the beginning of the second part, is midway between the beginning of the first part and the end of the second part, and the boundary of the second part, which is also the beginning of the third part, is half the length of that which is between the south and the west. In the same way also the western boundary opposite the first part, which is also the beginning of the second part, is midway between the second, and the boundary of the first part, and the boundary of the second part, which is also the beginning of the second part, is half the length of that which is between the south and the west.

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That part of this length is that which also exists as collaterals west and south, where collateral winds also meet each other. Thus these winds, which are so principal between the south and the west, between the west and the north, and between the north and the east, are of equal quality, I have connected to the inverse. But the head of the lamb in the middle of the half-measured space which is between The head of the lion and the leopard appear to exist, as if producing a breath, which, extending itself to the very middle, meets in conjunction with the breath which comes from the head of the crab which is between the head of the leopard and the lion, because according to the nature of the lamb, as was shown above, another collateral wind arises in these parts, that

is, in the middle of this space which is between the south and the middle of this length which exists between the south and the east. It also directs its breath to the same middle, and there you breathe, because from the wind imitating the nature of the crab, which arises between the east and the south, there are noises of terror and collisions from their meeting. But also according to the space of their breaths this separation from each other and from the upper heads and their breaths has been foreshadowed, since according to the length, it has been foreshadowed, since they are distant from each other discretely, and the spiracles of their breaths emit even to those places in which they arise, in which also their spiracles meet each other. Wherefore these, as well as the anterior heads, in a wheel and in the same image 24. And they show themselves to blow into the aforementioned wheel and to the aforementioned human image, because the winds, both the principal ones and those that are collateral to them, preserve by their strength the entire world and man, in which all creatures lie, from falling into failure. For the collateral winds are the wings of the principal winds, and although they are constant winds in their strongest strength, they are sometimes provoked by judgment to vengeance at the end of the world. For the south according to its will to collateral winds, the south according to its great will, to great defilement; but the north in lightning, in thunder, in the delights of the east and west, provokes its collateral winds to execute the judgments of God more slowly and slowly; but nevertheless when they arouse them to these things by the will of God, they do this in summer or by cold, or by drought, or in winter or by heat, or by rain, or by similar evils, which are contrary and harmful to the earth and to men. And just as the winds hold the world by their strength, so also in their duties they cause man to know and understand what he is going to do. But when the same winds send forth their breaths upon the earth, they also disperse them under the earth, and there in certain places they enter certain not subterranean caverns, for they have no exit, they move the earth; but where they have an exit, there it appears to some men, when it has been said, but in under the earth rather than above the earth. Which to man they relate to the salvation of a sound soul, and to the carrying out of the judgments of God, leaving nothing unexamined. 25. But how all these things relate to the salvation of the soul, let man understand, because in the sign these are the idea of fire designating the divine power, like the head of a lion, that is, the idea of God, that the earth, judging all things by its just quality, leaves nothing unexamined. For the same judgment in its power extends itself to rectitude on both sides, to a man who is progressing prosperously, it presents the head of a serpent, which signifies prudence, but in adversity it demonstrates the head of a lamb, namely the form of patience. For it is necessary that a man in prosperity should prudently fear the judgment of God, so that, fleeing the deceit and cunning of evil men, he does not abandon the way of truth in vain security, and in adversity he should have patience under that judgment, knowing that God often tolerates the crookedness in the works of men by disguising it. And the head of the serpent, namely prudence in the fullness of perfection, which is between the judgment of God and the punishments of hell, appearing as a breath, that is, providence, terrified of himself, prudence fears the punishments of hell, lest he suffer them deservedly, by the zeal of good works, by which he thus extends himself to the perfection of rectitude, the constancy that arises from the head of the crab, that is, from the fortitude of trust, which is between the punishments of hell and the judgment of God, since he strives to be constant in this, that he may provide for himself every good thing for eternal life.

But the head of the lamb, which signifies patience, appearing in the fullness of perfection, which is between the judgment of God and the fear of the Lord, produces as it were a breath, that is, a gentle beating, which also, reaching right perfection, produces constancy which associates itself with true confidence which is between the fear of the Lord and the judgment of God, because a blessed man is patient to reproach, and is also consummated with a good end, and should embrace it. Because no order of virtue, distinct from itself or in itself, should be neglected, since the effect of virtue leads a man to righteousness or rectitude.

XXVI. But according as the order of the same virtues is distinct from itself, so that this virtue shows these powers, that other powers, so also the operations of the candle are sent in men, in the same way as it is to be understood of the other virtues, since good will is followed by good works, in the same way

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and in the same way, having declined to the knowledge of God, because they are in the knowledge of God, they lead man to every righteousness, and to the rectitude of the heavenly things alike. For all the virtues run swiftly to the salvation of man, although they do not appear in one man alike. For the judgment of God terrifies man, and examines him, and no work of man is left that is not shaken by the judgment of God, because the just judgment of God judges all things justly. But prudence also sends forth its powers with the providence of man, inasmuch as prudence, casting away the lust of the world, embraces chastity; But patience with meekness touches him, so that he may also patiently endure the temptations of the flesh, since in both sexes, namely, men and women, the ardor of carnal lust for virtue must be quenched without the ray of negligence. Wherefore let no faithful man have them negligently, lest they leave him withered in ardor, or suffocated in carnal lusts, but let him imitate them by good works, so that they preserve him in all holiness. But if a man neglects God, by His just judgment he also incurs bodily chastisements, as has been foretold, more often, so that he falls under the scourge of God, both from the higher and the lower elements, and from creatures, and from heat and cold, from dryness and humidity, and from many other kinds of pressures, because, not looking at the constancy of virtues, not looking at virtues not constancy of virtues, men assume to make virtues in spiritual things, so that they make them prudences in the carnal, so that prudences may appear in them to the carnal, they silently shake themselves many times to the fear of the Lord. But he manifests himself in them, so that they openly cultivate virtues through charity, then they will seem to have had the fear of the Lord in temporal things before, when now they have withdrawn themselves from carnal things more for the desire of heavenly things than for the fear of hellish punishments, and have turned to spiritual things strengthened by the strength of the blessed virtues, as David testifies, where he says in my will: Testimony and how 117 consonant to this, and how it is to be understood. 27. At the right hand of the Lord he did strength, the right hand of the Lord. I shall not die but live, and I will tell of the works of the Lord. Which is thus clear to the understanding: Man first turns away from the left through the fear of God and hellish punishments, and afterwards through the love of God he ascends to the right hand, that is, to the desires of heavenly goods. And when he begins to do this, he is said to have put on the strongest armor, because he has separated good knowledge from evil.

Hence the eye is compared to this double knowledge, which has a watery circle situated beneath its whiteness, just as a vessel contains a mirror within itself, since evil knowledge, which is understood by the left hand, is like a vessel of good knowledge, which is received by the right hand. For the right hand of the Lord of good knowledge looks around everywhere and considers that carnal desire is useless, and does not look into the light of truth, and that it exalts itself by incestuous works, and is afterwards suffocated by sadness as by a watery submersion. Therefore the right hand of good knowledge raises itself up to God, and tramples down evil delight, and draws away sadness. Thus therefore the right hand of the Lord, that is, his strength, produces this virtue, that men may know him by the star, and work their works in the fear of him, and the same right hand through repentance exalts me, who was previously filthy in sins, and does not produce virtue from it after my repentance of sins, so that I burn with such desire in the love of God that I cannot be satisfied therewith. Wherefore I shall not die having sinned, when by their repentance I rise again, I shall die, when by the repentance which I have towards God, I shall live in eternity, and thus being rescued from death, I shall tell the wonders of the Lord in the fear and love of Him, because He did not deliver me to death, but rescued me from infernal perdition. Why does the principal northern wind appear on the left side of that human image like the head of a bear in the circumference of black fire; why also do the two collateral winds of that one seem in the form of a lamb, the other in the form of a serpent's head.

XXVIII. But to the left of the aforesaid image in the sign of black fire it appears like the head of a bear, which from the northern side is often contrary to man from, namely, the northern, in the dangers of storms, the northern, in the dangers of storms, the northern. And therefore it shows forthrightly that it is from black fire. Murat, and as that exists in its own nature wicked, so also this wind sometimes prepares commotions and noises and dangers in storms, as if by submuring. But what he gives as a breath from his mouth, which also extends somewhat in length to the right and left of his mouth, on the right it ends in the head of a lamb, but on the left it takes the form of a serpent's head, this indicates that this wind, coming out of the aforementioned northern quarter, and proceeding in length from both sides of itself, passes to the right in the lightness of the nature of a lamb, which is gentle and not dangerous, since in those parts the same wind shows itself northern at first. But to the left it shows itself northern at first. But to the left it slides, but afterwards moves precipitously, and when thus it prevails, fearing men, it advances at first without noise, but at last it returns to gentleness as if it were deceitful and put into danger. But from the mouth of the head of this lamb, like another breath, it extends itself to the middle of the space that exists between the heads of the bear and the leopard, because in the likeness of a lamb this wind, with the main wind, which proceeds from the side of the north, extends its forces by blowing, as a collateral, to the middle of the extension that is between the north and the east, because in those parts it shows itself as a gentle lamb, although in other parts it rages as if in anger. But from the mouth of the head of this serpent, like another breath, to the middle of the space that is between the heads of the bear, so this wind, with the serpentine wind on the side, reaches those parts where the main ones of length exist in them, they seek between the middle of the length, the main wind of the west extends, now exerting its forces gently, now as if in a precipitating trick. But the likeness of the breath which comes from the right side of the bear's mouth to the head of the lamb, the likeness also of the same breath which proceeds from the left side of the mouth to the head of the serpent; the breath also which comes from the mouth of the lamb's head to the indicated half of the space which seems to be between the heads of the bear and the leopard, and the breath which is extended from the mouth of the serpent's head to the half of the space between the heads of the bear and the wolf, are of one and equal length, on both sides of which they are collateral to the wind, namely in subjection to it, and partly extended by extension. The collateral wind itself receives its end with the same length as the main wind, which is their beginning, as was said above, the breath.

Wherefore also these, like the upper heads, turn the same impulse of the breath of theirs into a wheel and into an image.

XXIX. All these heads also give to the above-mentioned wheel and to the aforesaid image of the breath of man, because the aforesaid winds contain the circumference of the world with the blows of their powers, and indicate that man, dwelling in it, should look to his own advantage, lest he perish in defect. Therefore, when he has sent forth his breaths, whether naturally or by the prediction of God, they are no obstacle, the inner body, to the center, constrains him; nor does it permit him to proceed according to his pleasures, but as a breath, namely misery, pushing it out of its tenor both in prosperity and in adversity, makes him desire and have poverty of spirit in humility, so that he, walking justly in this way, imitates prudence as if in the head of a lamb as in the head of a serpent. For through bodily tribulations man often derives from divine spiritual ones, and from the mouth of the head of a lamb, demonstrating patience, as was said above, another breath, namely meekness, reaching the perfection that is between bodily tribulation and the fear of the Lord; But from the mouth of the serpent's head, which signifies prudence, another breath, namely prudence, proceeding to the perfection that exists between bodily tribulation and hellish punishments, reminds man chastened by the vengeance of God, as the earth, as has also been shown above about them. For both the beginnings and the ends of the aforementioned mysteries, in their deeds and in their significations, exist of one and equal interest for the education of man, although they seem to have diverse works; and all that the knowledge of God demonstrates as being suitable for the salvation of the soul, lead to its rescue, and impel man by his own strength to adhere breathlessly to his Creator in body and soul. Wherefore let man strengthen himself to holiness, so that he may flee carnal desires, and that he may deny the victory of foul luxury; and let him wisely serve God, who loves continence and chastity; nor will he, who is dry beyond measure, whom he will not chastise or bind beyond human measure, retain to the destruction of his soul and by loving, place his soul in eternal life, when he is rebuked and chastised by the Lord, as David also, inspired by me, speaks, saying:

The words of David in the same Psalm 117, to the same competence, and the explanation of them. 20. Chastising, the Lord chastised me, and did not hand me over to death. Which I have thus made clear to my understanding: A casual and undisciplined man often exists, and is not timid, unless all his veins are filled with sorrows. Hence the devil deceived the first man, when, having begun a great vanity, he desired to be sorrowful where he ought not to be, was infused. For from labor man was infused with pain. For from forgetfulness and impermanence of the law, foolish confidence. But all these things excel the fear of the Lord, which in many things he trembles through fear before God, and truly knows that in many others there is no utility. For fear precedes in man, and afterwards embraces charity, where man loves God, considering how he can appease him, so that he does not remember his iniquity. But that man seeks God in his heart, God often chastises him with labors, so that he confidently says: Chastising with his scourges, he who is the Lord of all has chastised me a sinner; but yet in the same chastising which he scourges me, he has not delivered me over to the death of hellish punishments, who by loving I have sought him, and my sins are confounded with him, by loving I have sought him, and I know my sins, that in them is right above my faults,

and with two wings, namely, of knowledge good and evil, I will submit to him to myself, so that I may walk in a straight and equal path.

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Of the seven planets appearing in different circuits. of the said image appearing at distinct intervals.

XXII. But also above the head of the aforesaid image are seven planets, three in one circuit of bright fire, one also in the circuit under that of black fire, one also in the circuit under that of pure ether, since each of them takes its beginnings from the east, and the other surpasses the other in the height of its circuit, when it has completed its course, it repeats its rise again towards the east, so that it can run. And three in the aforesaid bright fire, one also in the circuit under that of black fire; but three below them in pure ether have their black ones, since those who run in the same fire are excited by the fire itself to their fires, and the same fire is strengthened by their powers to its ardor, just as wood is kindled by fire, so that if there were more fires, they would make the same fire too hot, while it, being confused by its circuits or deprived of a vent, would become numb in its ardor. And the first illuminates the splendor of the sun with its splendor, but the second with its ardor retains the splendor of the sun to its rectitude. For with these the sun is surrounded, directed, and held in place, so that it may give the firmament and the whole world the right temper by its heat and splendor. But the three which run in the aforesaid ether, having purity from the fire above and the water below, are examined by it for purity of splendor, and pervade it with their purity. And there are neither more nor fewer purities than three, since they neither exceed nor assist in strengthening purity, nor are they superfluous in tempering it, nor are they superfluous in weighting it, nor are they above the moon, the one leading the ether as it advances, and protecting it, lest it be excessively kindled; but the second, which is nearest to it, preserves it from harm, lest it be entirely dissolved. These run through and follow the moon, as it were, in their ministry, and exhort it distinctly and suitably to the tempering of the whole world.

How the same planets were arranged in the firmament by God the Creator of the world, and of their various efficiencies.

XXIII. But towards the south, at the side of the same image, and also under its feet, the sun, marked and distinct in the same way and order, appears in its circuit, because it runs both to the south and to the west, yet not so as to be under the feet of man, but that in the west with the revolution of the firmament westward, seeking the world, it declines from the northern quarter, and rises again in the east with the same firmament. And from the middle of the highest signs and the first planet, certain rays come out, since one descends to the sign of the sun, signifying that from the principal strength of this planet, which is first shown in the east, since there the light of day proceeds, rays of strength come out, since one directs to the sun, assisting it and excites it. But one to the right of the sun of the head of the crab which proceeds from the head of the leopard radiates, because from that side which this wind is encountered the same planet rising, sends a ray to the strength of its exit going before and behind, and proceeding from the main east wind, to which it is collateral, with its stability holding it back, lest it proceed further than it has been permitted by God. But one to the right of the horn of the head of the stag, which also proceeds from the same head of the leopard, extends itself, because from this side the main planet proceeds resists the wind, compensating its impulse, insofar as its breath is suitable for rectitude, but does not kill others; thus the creature is contained by the creature and each is supported by the other. From the middle also the sign of the second planet, like a certain ray, declines over the sign of the sun, because this planet, demonstrating its powers, touches the sun with its ray, soothing it to gentleness. And another one goes out to the head of the lamb, which comes from the sign of the lion's head, because from the strong part of its brightness, the ray extends to the beginning of the collateral wind designating the gentleness, which proceeds from the greater southerly wind of the wind, holding it from changing its gentleness to ferocity, but as said without petulance in the firmament from the beginning of the eastern part of the aforementioned wheel, as if it were extended to the end of its wind, with the northern head placed, which comes out from the sign of the bear's head, directed, signifying also that it is led by the strength of the splendor of the collateral wind, which comes out from the aforementioned greater northerly wind, resisting it with its own temperament, so that it emits its breaths in an equal manner. The sign of the third planet also extends from its middle, as one ray extends to the sign of the sun, because this planet, like the above, assists the sun with the strength of its strength and the splendor of its own ardor, and serves in moderation, as a servant serves his master, directing him to all his will to the head of the serpent, which proceeds from the sign of the lion's head, demonstrating that by its power the ray of the prudent shows. because it rises from the main south wind it extends itself, and restrains its breath by compressing it, lest it rage excessively in the midst of its people. But it extends another to the aforementioned line towards the head of the serpent, which proceeds from the sign of the bear's head; signifying that also from the vigorous part of its ardor in which it thrives, the splendor also to the beginning of the collateral wind, as if the serpent were exercising cunning and sharpness in its motion, which

also from the main wind of the northern region it proceeds, extends and causes danger to men, which it shows to others as a divine sign. And the aforementioned planets are the suffragans of the sun, and without them the sun could not exist, and they add heat to the sun, just as sight, hearing and smell supply heat and strength to the brain. But as you see, the sign of the sun also, as it were, emitting certain rays from itself, in one place the aforementioned sign of a leopard's head, in another the sign of a lion's head, in another the sign of a wolf's head, but not the sign of a bear's head, touches it, because the sun, being the greatest of the planets, warms and strengthens the whole firmament with its fire, and illuminates the world with its splendor, and resists the main east wind, as well as the south and west, with the forces of its strength, lest it exceed the limits established by God. But it does not touch the north wind, because it, as it were, does not exist as a sun's sign, opposing to it all the splendor of light, not a ray proceeding from itself, but only the force of its journey, through which its path was there. By resisting God, he demonstrates his wickedness. But another ray is above the sign of the moon, because it burns it with its heat, just as the whole body of man is covered with sensuality and intellect. Another, as if above the brain, and even above both heels of the aforesaid image, it shines, because the sun sends strength and temperance into the whole body of man from top to bottom, strengthening the brain especially, so that, being vigorous in intellect, it retains all the powers of the body; and so that also the upper part of man, existing, with sensuality, it pervades all his viscera, as the sun illuminates the earth. But when sometimes the elements diffuse themselves under the sun in temperate conditions, the fire of the sun is clouded, as if it were an eclipse, which signifies terror, extending itself, when the hearts and minds of men strive with great effort to turn the truth into error. And the body was preferred to touch the heel of man, because it carries the whole body of man, and thus the sun tempers all the members of man with its powers, just as it also nourishes the rest of the creatures. And from the middle of the sign of the fifth planet, which is nearest under the sun, a ray ascends upwards to the sign of the sun, because by the strength of its ministry the same planet, subject to the sun, strives to appease it, lest it should emit its fires beyond measure. But one extends itself to the head of the crab, which comes out of the sign of the wolf's head, designating that from the strength of the same planet the ray spreads itself to the beginning of the collateral wind, which comes out of the main wind of the western direction, retaining its instability, as was also said above about the others. But one directs itself to the open sign of the moon, showing that even from its defect it sends a ray to its weak part, indeed without increasing it, so that it receives its light all the more quickly and strongly, and to its detriment it descends its light more strongly, because its strength sends a ray to the stronger part of the moon, retaining it, so that it avoids the northern direction, and in an orderly manner in its defect it approaches the sun, and distinctly departs from it, burning. Another, however, extends to the head of a deer, which proceeds from the sign of the wolf's head, because it passes through the strong lateral wind, which boils from the main west wind, and re-proposes itself through the strong, sudden speed of the same, but proceeds in a straight extension. But the sign of the moon, as you see, radiates like a ray over both eyebrows and over both ankles of the aforementioned image, because the moon by its natural power tempers the body of man, so that just as the eyebrow preserves the eye for sight, and as such carries the man, so by the disposition of God's powers the limbs of man from above to below are tempered,

yet not with such perfection as the strength of the sun, since the sun touches the body of man more perfectly, but the moon more sparingly with its ministry. And the moon completes its course in heat and cold, because it is hot as it grows, but cold as it decreases; but the sun is hot from east to south, but afterwards it is cold as it grows, but it attracts. The moon also receives its first light from the sun, because the sun lights the moon itself when it is extinguished, and the moon is as it were on high, but after it has been lit, it descends to its place. And as the sun revolves around the moon, lights and illuminates it, so also the sun revolves around the moon, lights and illuminates it, so also it strengthens those that are under the firmament, and the moon is its helper, illuminating the lower ones, just as it itself illuminates the higher and lower ones. But the moon is also much colder than the sun because of its watery humidity, and because of the cloud that is under it, and because of the air that is above the earth; and the sun would travel a great distance if the moon did not resist it, since the moon tempers the heat of the sun with its cold moisture. The sun and the moon, therefore, serve man in this way by divine ordinance, and bring upon him either health or weakness according to the temperature of the air and wind, as is shown where the sign of the sun, as it were, from the brain to the heel, and the sign of the moon, as it were, from the eyebrow to the ankle, send forth their rays in the aforementioned image of man. Or when the moon is waxing, the brain and blood of man increase in him; but when the moon is waning, the brain and blood in man decrease. For if the brain of man were in one state, man would fall into frenzy, so that he would appear even more untamed than a beast; and if the blood in man were one in its mode, so that he felt neither increase nor loss in himself, man would very quickly be divided, and could not live. And when the moon is full, man's brain is also full; and then man is sense; but when it is empty, man's brain also becomes empty, and then man is also, to some extent, devoid of sense. But when the moon is fiery and sic, and therefore they are weakened in the brain and are less sensible, they have full sense for any work, but then they do not have it. But when it is moist, the brain of these same men also becomes excessively moist, and thus they suffer in the brain and are emptied of sense. But when the moon is temperate, the man has health in the brain and in the head, and is vigorous in sense, because through the temper of the external elements the humors that are in the man remain in rest, and through their commotion and restlessness the humors of the man are often disturbed, because without their temper and service man could not live. But also, as was said above, the sign of the sun's code also appears marked in the same ways and order above the top of the image, towards its right side, and also under its feet in its aforementioned circle at the same places, because in the judgment of God, and in the salvation of souls, and in the example of good works, the same gifts themselves are shown in their significations, as has been shown above, since that God may be feared and worshipped purely, the judgment of God and the salvation of souls and the examples of the just exhort. What does it mean that three of the same planets are seen in a circle of bright fire, one in a space of black fire, and three likewise in the circle of pure ether?

XXXII. For above the head of the image of the bull seven planets are marked one above the other, three in the aforementioned circle of bright fire, one also in the circle of black fire below that; but three in the circle of pure ether, signifying that all the understanding of man, the seven gifts of the Holy Spirit excelled during the three times of the world, namely before the law, in the veil, and in the Gospel. The sun also placed in that circle of black fire, denotes the Almighty God, who alone fought against his enemies with just judgment and powerfully overcame them. But the interests placed in that circle of pure ether demonstrate that the three persons of the divinity are to be truly worshipped in a good affection of pure subjection, placed entirely by man, where man has subjected himself entirely to God, so that also towards his right side, and also under his feet, the sun, designated and distinct in the same manner and order, appears in its circle at the aforementioned places, because in the judgment of God, and in the salvation of souls, and in the example of good works, the same gifts, as has been shown, declare themselves in their significations, since that God may be feared and worshipped purely, the judgment of God, the salvation of souls, and the examples of the just exhort.

To what end do the first three rays of the planets, which are seen to proceed from them in this vision, direct; and what is signified both by the planets themselves and by their rays.

XXXIV. But that which appears to be marked from the middle of the first supreme sign, as if marked by the rays of the same image, descends to the sign of the sun, that is, it descends from the exotable and preeminent, the spirit of wisdom, the total preeminentness of the intellect of man transcending the virtues, from which the holy expiration descends to the sign of the sun, that is, to the Spirit of fortitude, associating itself with it, so that in the faithful man the strength of holiness may wisely proceed, lest he foolishly presume to do that which he cannot accomplish. But one to the right foot of the head of the horn, which proceeds from the head of the leopard, radiates, showing that in the salvation of souls the expiration of the Spirit of wisdom, made manifest, expands itself to the right proceeding of the confidence which arises from the fear of the Lord, strengthening it so that with the fear of the Lord he may trust in God, and not frivolously regard His mercy as nothing. One, however, tends to the right horn of the stag's head, which also issues from the same leopard's head, because in chastisement the expiration of rectitude, demonstrating itself, rises to, spreads itself, leading it to the right path, insofar as it does not cease to turn away from diabolical arts. Also from the middle of the sign of the second planet, as a certain ray descends above the sign of the sun, signifying that from abundant fullness it touches the bear, that is, that the spirit of fortitude, pouring out its expirations, in a certain fear of the Lord, the spirit of understanding, the outpouring of intelligence, approaches the spirit of fortitude as well, in this also manifesting that every faithful man may subtly understand that with a strong mind he must serve his Creator and renounce the devil. And another goes out to the head of the lamb, which comes from the sign of the lion's head, because in order for man to walk prosperously towards his Creator, the expiration from the spirit of understanding is extended to patience which proceeds from the judgment of God, showing that when man imitates patience, he should bear prosperity and tribulation with an even mind. And another to the aforementioned line, which remains in the firm beginning of the eastern part of the aforementioned towards the north of the western part itself, coming to the rectitude of justice which, from the beginning of good deeds that remained in the power of God until their end, separates the diabolical snares from righteous works, patience that is present from above, which is produced from bodily tribulation, extends itself, warning man that when the judgment of God chastens him, he should patiently endure that chastisement, lest he be struck more sharply. The sign of the third planet also extends from its middle, as it were, a ray of one to the usual sign, which indicates that the spirit of counsel directs the expiration from its virtue to the spirit of fortitude, because although these nevertheless lead a man to happiness by study and work, and thus the spirit of counsel strengthens fortitude. But he raises another well to God, which proceeds from the sign of the lion's head, directs it, because in prosperity towards salvation the spirit of counsel extends its expiration to prudence, which proceeds from the judgment of God, hinting that a man should prudently chastise his body, lest if he disturbs it without discretion, he be overcome by foolish contrition and succumb in labor. But he extends another to the aforementioned line towards the head of the serpent, which comes out from the sign of the bear's head, because lest man incur adversity of the soul, the aforementioned spirit of counsel turns its expiration again to the rectitude of justice and prudence appearing above, which extends from bodily tribulation, a man who fears the judgment of God, thereby teaching him to provide,

XXXV. But as you see that the sign of the head of a leopard also touches the sun, in another way the head of a lion, in another the head of a wolf, but not the head of a bear, this is because the spirit of fortitude, pouring out its exhalations, in a certain way touches the fear of the Lord, in a certain way the judgment of God, in a certain way the punishments of hell, showing that man fears to sin because of the fear of the Lord, and because of his terrible judgment he abandons his sins, and because of the most cruel punishments of hell he abhors the habit of sins. But it does not touch the sign of the head of a bear, because the spirit of fortitude withdraws itself from bodily tribulation which is not done simply for the sake of God (for the bear sometimes shows human manners, sometimes bestial ones in itself); because when a man inflicts tribulation on his body without discretion, the body itself, affected by labor and boredom, often wears out, so when it doubts that it can persevere in these, it murmurs in anger like a beast. Hence neither does that which is inflicted on a man by himself, even against his will, nor that which is invoked by others, because it lacks the equity of discretion. For since it is unstable, so that it is moved now upwards, now downwards beyond the right measure as if by will, it cannot have fortitude, namely, to remain in one state, since it can, namely, to be strong always by wavering neither this nor that. But a man who, for the fear or love of God, restrains his body with the moderation of discretion and rectitude, rejoices in his inner spirit as in a feast; wherefore this contrition is to be considered not an affliction, but rather as a blessing, and the spirit of fortitude operates in these, insofar as this faithful man remains in these works of rectitude, because they are with God. But the sun sends another ray over the sign of the moon, because the spirit of fortitude is for the faithful to be strong in the fear with which he must fear God, lest he be cast down from the place of happiness through lightness of defeat. He also fixes another ray, as it were, over the brain, and even over both heels of the aforesaid image, by extending it, because the same spirit of fortitude inspires him so that a man may bring about a summation, since he is blessed who constrains himself to a good end.

To what end do the three lowest rays of eros aim, and what is also figured both by them and by their rays. 36. But as you see that from the middle of the sign of the fifth planet, which is nearest under the sun, as it were a certain ray ascends upward to the sign of the sun, this is that from the power of the spirit of knowledge, which by the proximity of right operation should be present to the spirit of fortitude, the expiration tends upward to the same fortitude, because knowledge, in order to be strengthened by fortitude, raises itself to it lest it turn into foolishness. But some extend themselves to the head of the canary, which comes out of the sign of the wolf's head, because from the power of the forces of knowledge the expiration expands itself to the confidence that comes out of bodily tribulation, because with the hem knowingly and

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simplely as that bulwark of discretion the body A as in them an example of justice with good consummation chastises itself, and is confident that its sins have been punished and purged. But

some direct themselves to the left horn of the sign of the moon, because it withdraws itself from temporal things by knowledge, and, putting temporal things aside, spreads its expiration to the fear of the Lord, and apprehends it as a faithful incitement to terror in men. Also from the middle of the sign of the planet six i, which is nearest above one, like one ray, tends upward to the sign of the sun, showing that from the stronghold of the spirit of piety, which in its sweetness is close to the fear of the Lord, the expiration ascends upward to the spirit of fortitude, and there strengthened, fortifies itself, so that it can resist malignity. For whoever intends to walk piously, associates fortitude elsewhere, so that he may be able to persevere in piety. And another directs himself to the right horn of the sign of the moon, B showing that, walking successfully, the spirit of piety prospers, so that it attacks him with the fear of the Lord, and also makes known to men that they have the fear of the Lord through piety. But another is expected, that by taking the sign of the wolf, casting away the property of piety, he exhales his breath to the faith which is walked by the infernal penises, thus escaping the infernal punishments, lest he lose his heavenly happiness through the impulse of stubbornness. That the truth, as it were, radiates from the sign of the moon, as a ray, upon both eyebrows, and upon both ankles of the aforesaid image, this shows that the salutary exhalation coming from the fear of the Lord, warns man to guard the sharpness of his mind, lest he incur blindness of the soul, and exhorts him to direct the steps of the interior spirit to the path of rectitude, so that walking in truth he may attain eternal happiness. For just as the eyebrow protects the eye, and just as the ankle carries the body of man, so the fear of the Lord informs the interior sight lest it forget God, and carries it inwardly and preserves it. C That every faithful man may excel in virtues, yet when he is as it were deprived of them, he is healthily overcome by temptation, lest he be overcome by the presumption of elation and tendency.

XXXVII. But also, as was said above, the sign of the sun in the same manner and order as above the top of this image with its rays is designated at the aforementioned places, also towards its right side and also under its feet in its circle appears designated at the same places, because the aforementioned mystical gift of the spirit of fortitude with the same moderation and effusion as it pours into the intention of man with its exhalations, so also his perfect works and his examples, by which he edifies his neighbors, inspire in the fullness of happiness to the desired holiness of a right beginning. For when virtues make a faithful man, and consenting to them with good will, begin those things that are right, they also lead to progress, and

Testimony from the book of Isaiah added to these insinuations, and how it is to be understood. C

XXXVIII. C Therefore hell has enlarged its soul, and opened its mouth without any limit, and its strong ones, and its lowly ones, and its glorious ones, shall descend to the horses, and man shall bow down and man shall be humbled, and the eyes shall be lowered to the height (Isa. v). Which is thus clear to the intellect: When the moon, which is darkened, has a circle, when it is entirely waning, and sees itself dark to be rekindled, it is often stirred up by the grace of God, so that it worthily seeks the grace of God; and when it worthily seeks the grace of God, the grace of God, the Spirit; and when it lights the true light itself to be contemplated, it is rekindled, like the sun of the moon. But after it has been strengthened by good works, so that it cannot be satisfied with them, let it be careful with all diligence not to ascribe these things to itself; as if they were from itself and not from God, in this also making itself as if God, and counting itself able to do whatever it willed, just as Satan thought, who in his own property wanted to be like God, whence he also brought his own brightness into oblivion. Therefore also hell has expanded its soul, that is, the pains which it has in itself, and has opened its voraciousness without ceasing, because it is without all joy, and therefore also in the desire of its absorption it is not satisfied, because as unclean birds desire to devour the carcasses of beasts, so hell in its wickedness draws and devours the strong who fight against God, and the lofty who exalt themselves unjustly, and the glorious ones. Whence also it draws and devours those who seek God to itself. Whence also the man who consents to the evil winds will bow down, as they were bowed down; and he who should have manly fortitude will be humbled, when from good to evil de-sublimated and blinded, it should be, the knowledge of good to those who think they are in the sublimity of pride of wisdom will be reduced to nothing, because they lose the reward of the glory of humility, because they impenitently seek glory from the people for good works. For if they lay down from there, they will be received as if laying down in the blood of a calf. D

Of the sixteen principal stars, placed in a circle of bright fire to strengthen the firmament and to moderate the winds in the circumference of the firmament itself.

XXXIX. But as you see also in the circumference of the circle, in which the likeness of bright fire is seen, six-

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also of the superior princes appearing, showing that through the circle of the superior fire of the firmament, the greatest stars, as aforesaid, are placed, namely four between the head of the lion and the wolf, four between the head of the wolf and the bear, four also between the head of the bear and the leopard; that is, four between the head of the bear and the leopard; that is, four between the southern southern wind, four between the southern and western wind, four between the southern and northern wind, four between the southern and northern and eastern wind, by their powers confirming the same parts of the firmament, and moderating the winds themselves. But if these were to be superabundant in number, they would weigh down the firmament by their

excess, or if they were in a state of gluttony, they would not be able to strengthen the firmament by the lack of their fewness, because God has removed from each creature both superfluous excess and unworthy scarcity. And four exist between the two winds, because they hold the same parts of their uprightness with equal and necessary number, and not with superfluous number, just as nails do not move the wall into which they are driven, nor do they move from their places, but with the firmament, as if each of them were standing by itself. Of these eight, which are between the heads of these stars, each standing by itself, namely, two opposite airs extend, because the stars, those which stand between the two winds in the middle of the four stars, as was foretold, extend their rays into the thin air, just as the veins descend from the head of a man to the feet. And as the same veins strengthen the whole body of man, so also these stars strengthen the whole firmament with their strength, and resist the winds that are near them, lest they move the firmament beyond its measure, and bring the air to the right temper, and are equal to each other in virtue, inasmuch as one is supported by the other for the strengthening of the same firmament. But the remaining eight, which appear nearest to the aforesaid heads on either side of these medians, seem to direct their rays only to the black fire, because these are the assisting neighborhoods, which, as was shown above, the assisting neighborhoods, emit rays proceeding from themselves only to the black fire known as modern. And these stars emit immoderately throughout the circumference. And these stars throughout the circumference of the firmament, equal modern placed in themselves, and modern assisting with their forces. That the discrete number of other stars placed in two circles, namely, the air and the lights of the air, heat the firmament and restrain the lights from exceeding their limits. 40. But what you see that the circle of pure ether, and also the circle of strong and white and bright air, are as it were full of stars, which as it were send their radiances to the clouds opposite to them, is that the upper pure ether, and below it the strong and white and bright air, are fully perfused and firm with larger and smaller stars, because existing in the lightning superfluity, they confirm, existing under that superfluity, they strengthen, and with their rays the clouds under the strong and white and bright air pass through the infusions. Of the four states in the manner of tongues: what use do they have because of their mobility and the place of their image appearing.

XLI. Hence the same clouds on the right side of the aforesaid image, like two tongues separated from each other, projecting from them like a kind of stream into the aforementioned wheel and towards the same image, since for the safety of man, like two fortifications disjointed from each other, just as the two principal winds in the same parts are distant from each other, they issue from the very clouds that appear towards the southern part, so that also from the very clouds certain vents proceed into the common air through which diverse creatures grow, and direct themselves towards man, because that man, like other creatures, cannot be created by a higher help and ministry. In the same way, two tongues, thanks to the clouds there, as well as two tongues separated from each other, turn themselves into the same wheel and towards him, because in order to remove whatever is contrary from man, namely, both towards the northern right side of him from the clouds which are towards the northern side, also two retained fortifications separate from each other proceed, as also the principal winds of those same parts are separated from each other, as also was said of the others above, which preserve those which subsist in the world, namely both man and the rest of the creatures as God has arranged for them. But these four tongues proceed from the four principal winds, because they exhale them for the retention of the clouds, because as the principal winds strengthen and hold the whole firmament, so also these states of them which appear as tongues because of their mobility, contain the clouds which are under the firmament, lest by flowing this way or that, modern

Clouds and lucidity account of the number and order or position of the sixteen principal stars.

XLII. It is entangled and surrounded by these, because man, by the strength of the elements and the strength of the army, would have lifted the army from its state without any push of adversity, while divine power protects it. These equal statements are to be understood in another way. For that in the circumference of the circle, in which the likeness of a bright fire is seen, sixteen also principal stars appear, this is that in the integrity of divine power there are principal teachers, who taught and teach the ten precepts of the law throughout the six ages of the world, namely four between the head of a leopard and a lion,

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four also between the head of a lion and a wolf, four A somewhat separated from each other, in the same wheel, and A between the head of a wolf and a bear, four also between the head of a bear and a leopard, since the same teachers exhort any faithful to be terrified by four and hellish punishment with bodily tribulation, insofar as by the form of the former they have also put aside the love of God, and desist from the latter. Four eight means of God standing on either side of them. Among the stars, which extend their rays in a sign of thin air opposite to each other, designating that the eight beatitudes, dwelling in the perfection of the aforementioned virtues, and proclaiming the love of God and neighbor, with the greatest zeal pour their expirations into the desires of faithful men, so that they, however many times they are devoted to the world, putting aside temporal

things, may hasten to the heavenly things. But the remaining eight, which appear closest to the aforementioned heads on either side of these medians, like such great fires to the negative, assist the true perfection of the other virtues in prosperity and adversity, and announce to the minds that their expirations must serve in spirit, and announce to those who must serve God in spirit, that no sin, however slight, is examined by God. Likewise, a mystical reason about the discrete multiplicity and constitution of other stars about the community.

XLIII. But what you see is that the circle of pure ether, and also the circle of strong and white and bright air, are as it were full of stars, which like lightnings send their rays to the clouds opposite to them, this is that the integrity of true penance, and also the integrity of the discretion of holy works, flourish in the multiple splendor of rationality, since as the stars are diverse and multiple, so also penance and the discretion of holy works demonstrate in themselves the very many powers of beatitude, and the minds of the faithful, rational by their splendors, the works that they do, appear reasonable before God.

Likewise a mystical reason about the utility of the four breaths in the right or left hand of the image like tongues moving by themselves.

XLIV. Hence the same clouds on the right side of the aforesaid image, like two tongues separated from each other, direct from them as certain streams into the aforementioned wheel, from them their own, because they show the minds of blessed men two testaments to their prosperity, one according to the flesh, the other according to the spirit, distant from them, directed from them, so that they nevertheless agree in one, as if that tongue has one form, with whose testimonies the herbs of the earth are filled, teaching man to look towards his Greater One. But on the left side of that from the clouds marked there, like two tongues

That the faithful one, devoutly following the rest of the Son of God, strengthened by strength amidst temptations, may attain to heavenly joys, and the words of Isaiah are expounded in a fitting way to approve the same.

XLV. And in this way, as was said before, this image is entwined and surrounded by these signs, because the faithful man, who faithfully follows the footsteps of the Son of God, defended and adorned with the brightness of the blessed virtues, is surrounded in this way, so that the devilish joys may lead him happily like a serpent to the beatitude of heavenly joys, where he will rejoice for eternity, as my servant Isaiah testifies, who says: His sublimity, bread is given to him, his waters are faithful. He will see the king in his beauty, his eyes are heavenly, the earth. He will see the king in his beauty, his eyes are clear of understanding: Who turns from the left side to the right, considering that God rests on the humble and quiet in heart, on the humble and quiet in heart, on the humble and quiet in heart.

XLVI. But what you see is that the circle of pure ether, also the circle of strong and white and bright air, are as if full of stars, which like lightnings send their rays to the clouds opposite to them, this is that the integrity of true penance, also the integrity of the discretion of holy works, flourish in the multiple splendor of rationality, since as the stars are diverse and multiple, so also penance and the discretion of holy works demonstrate in themselves the very many powers of beatitude, and the works that the minds of the faithful perform, rational by their splendors, appear reasonable before God.

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He remains in the body, he will see, nor the depth of them. Thus it is clear to the intellect: Those who love God, through no light, because even the waters in which a man is reborn to life are pervaded by the Holy Spirit. In this way, the faithful man will see the king in the beauty of happiness, and in his knowledge he will see the land of the living when he separates himself far from sins in heart and body, Of the most brilliant light also proceeding from the mouth of the image bearing a wheel in its breast in the likeness of sons, by which the signs of the image and the wheel and the circles shown above seem to be measured, and the mystical reason of these.

XLVI. You also see that from the mouth of the aforesaid image, in whose breast the aforesaid wheel appears, a bright light, the light of day in the likeness of sons, proceeds, since from the power of true charity, in whose knowledge the world is circumscribed, its most elegant ordering proceeds, illuminating all things, containing and constraining all things. To which sons the signs of the aforementioned circles, and the signs of the other figures, which are discrete in the same wheel, and the individual signs of the members of the form of man, namely of the same image, which also appear in the wheel itself, as aforesaid, are measured with a straight and distinct measure, as is manifest in the preceding and succeeding words of that, where I was the strength of the elements and of other higher ornaments, which point to the fortification and adornment of the world, which in it, namely, the pages of the members of man, who dominates in that world, decently distinguishes, monotenently that which is just. But also of true charity, which is entirely divine, the good itself exists in all desirable and precious, all that comes in all desirable and precious and attracting, and the spirituality of heavenly desires, groans proceeding from the divine instinct, merits, and also all the works of man, uttered for the love of God, weighs with right judgment, as is also clear to all who love God perfectly, as if I were speaking through my servant Jeremiah, saying:

The words of the prophet Jeremiah pertaining to the same reason, and how they are to be understood.

XLVII. I the Lord search the heart and try the reins, who give to every man according to his way, and according to the fruit of his doings (Jer. xvii). Which is clear to the understanding: Those who love God, by no false occasion seek any other than Him, nor by any whisperings of lusts does man often perfect his wills, as Adam did what he could do. But man loves God for days, the devil hates what the devil loves, God neglects, as it is in man, because he knows, and in these two there is a great conflict, because and one part exists contrary to the other. But nevertheless the work that man begins, is completed in this way with great contention, as a servant is forced to serve his master, because the flesh with the soul subject to it attacks sin, and the soul with the flesh subordinate to it performs a good work. But when a man runs according to the desires of the soul, he repudiates himself for the love of God, and makes himself a stranger in the lusts of the flesh, which the just and the holy do, and even Abel did, who looked to God; and at the shedding of whose blood the whole earth trembled, so that afterwards she was called a widow, namely, deprived of the integrity of holiness by the murder of Cain, as a woman is deprived of the consolation of a man in widowhood. For both those sins which they neglect, and those who restrain themselves from the taste of lusts, who give up their ways, and according as they bring forth fruit in the deliberation of thought with their own, because for all who abandon their wills and their lusts are righteous; but he who follows all his will in lusts cannot be called righteous; but yet if he has been converted to good, his ejaculates are washed away in the blood of the Lamb, and then even the heavenly host, seeing them healed, is stirred up to the wonderful praise of God. Therefore let every man who fears and loves God open the devotion of his heart to these words, and let him know that they were spoken not indeed by man, but by me who am.

THIRD VISION.

A simple collection of certain visions touching physics, concerning the upper and lower winds moving around the firmament, concerning the upper circle to be re-rounded to the planets from west to east, and in its course receiving the qualities of the nerves and the winds that meet in opposition; concerning the veins and intestines of the whole human body, how they cohere and cooperate with each other in their diverse offices, and for what reasons they sometimes differ from their equality or temper. 1. I saw and behold the east wind and the south wind with their collaterals moving the firmament by the breaths of their strength, causing it to be rolled around the earth from east to west, the north wind and their collaterals receiving it, and pushing it with their vents, from west also to east which they begin on the day of the reliquary earth, the aforesaid south wind with its collaterals, the same firmament in the south pla-

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ga upwards towards the north until day A sometimes invades man; Sometimes also, as if by supporting it, it gradually raised it up, as if from the same day on which the days began to shorten, the northern wind with its collaterals, averse to the brightness of the sun, gradually lowered the firmament itself by repelling it from the north to the south, until the south wind began again from

its length in the day. But I also saw that in the upper fire a circle appeared, which compelled the whole firmament to go from east to west to east against the circumvolution of the firmament, and like the other aforementioned winds blowing into the world, it moderated its own, not only the aforementioned course of the planets, as has been foretold. Then I also saw that through the different B qualities of the winds and air, when they meet each other, the humors which are in man, being stirred and changed, take on their quality. For each of the higher elements has air suitable to its quality, by which that element is driven to revolve by the force of the winds, otherwise it would not move, and from each of these, with the ministry of the sun, moon and stars, the air that tempers the world is exhaled. But when sometimes, either by the hot element of the sun, or by the judgment of God, which touches the world, that which is there stirred with the air that moves, blown from the same air which is called wind, mixes in the subli, because it is also in some part from it, and exists somewhat similar to it, just as it is humble, and somewhat similar to it, the humors that are in it, according to the quality of the wind and air themselves, when they are united in quality, are often changed either to weakness or to strength. And again I saw when any of the winds of all the aforementioned qualities is excited in any part of the world, either by the different course of the sun and moon, or by the judgment of God, as has been foretold, so that there it emits its breath through the air that is stirred and tempered, which the same air, breathing through the world and preserving by tempering what is in the world, renders man somewhat changeable in his humors according to the bare breath, because when that man, namely D, whose natural quality is in harmony with the same breath, brings this air into himself and sends it out thus unchangeable, because the soul, receiving it to the interior parts of the body, is unchangeable, the humors which are in him, for they are unchangeable, as above and afterwards either infirmity or health, as has been demonstrated above, induce many. For humors, like a leopard in man, carry. For humors are in the leopard in then flow more gently, and like a cancer, now advancing, now retreating, they show change in themselves more often; and like a deer, they sometimes manifest their diversity in themselves by leaping and stinging, and also like wolves in their rapacity, and with him as in the quality of a deer and a crab, as has been foretold, they sometimes attack man; sometimes also like a lion they demonstrate their strength in him by not ceasing, and like a snake they now bring forth their levity and not their sharpness in themselves, and like an active one, they sometimes meander paths, but also like a bear they sometimes murmur as if in anger, and sometimes it must be shown, they manifest. For the humors in man are more often changed in this way. Therefore and in which, namely, his own thus changed brain, in which, namely, his is proven, which proceeds from the brain the forces of the soul, and that the moisture of the brain touches it, so that it is fat and strong and healthy. For in the right side of man is the liver and great heat of the body, therefore the right is quick to erect itself and to work, but in the left are the heart and lungs, which strengthen them for burdens, and they have heat from the liver as from a furnace. But the veins of the liver, when touched by these humors, shake the veins of a man's hearing, and sometimes confuse his hearing, since through hearing many things are brought to a man, either health or weakness, namely when he is overjoyed by prosperity, and when he is overstrained by adversity in sadness. I have also seen that sometimes these humors tend to the navel of a man, who, being a disciple of the viscera, gently closes them lest they be dissipated, and who moderates the paths and heat of them and

the veins to the right, is restless, otherwise the man could not live. But sometimes they also seek the veins below, which are in men, and are either retained by the nerves and other veins, in which rationality also flourishes, so that the man knows what to do, or what to avoid; Whence he has delight in those works, and which are warmed and strengthened in the right side of the body by the breath of man's breathing, and by his liver, whence also in this way man receives discretion and discipline, how to restrain the storms of the other humors, so that he may complete his works in a disciplined manner. The same humors also touch the veins of the kidney and sometimes of others, which tend to the veins of the spleen, lungs, and heart, and all these are agitated with the viscera on the left, when the lung warms that part, and the liver kindles the right part of the body. And the veins of the brain, heart, lungs and liver, and the rest of the kidneys bring strength, and the veins of the kidneys consume the veins to reduce the veins and veins, and thus, either reducing the veins and veins of the same veins, and comprehending themselves either in the virile strength, or in the female womb to the invincible, you see, they send into those places to beget offspring, as if they carry it through a stone, and the veins, the swellings of the legs are also full of veins and fluids, since as the belly retains viscera and food in itself, so the tendons of the arms and the veins of the legs preserve the veins and fluids in themselves, and with their strength they strengthen and carry the man, just as the belly nourishes him. But when a man sometimes runs quickly, or makes a journey by walking, the nerves that exist under the knees, and the small veins that are in the knees, which are extremely distended, touch the veins in the calves, which are connected to each other like a net and are numerous, and thus returning to the veins of the liver in fatigue, they cause them to touch the veins of the brain, and this knot subjects the whole body to fatigue. The veins of the kidney, however, touch the right calf, because the right calf is strengthened by the heat of the liver. They ascend to the veins of the kidney and the veins of the liver touch the calves, and the liver heats the kidneys lying in the fat which is from the humors, so that it stretches the humors and heats them lying and emitting them quickly, because when the liver gives heat to a man, he is playful and happy. And thus the humors which are in a man, when they are stirred in a just manner, when they sometimes touch the veins of his liver, as was said above, his moisture is diminished, the moisture of the chest is also weakened, whence they also drive the man thus dried up into infirmity, the phlegm also in the same man is dry and poisonous, and it thus ascends to his brain, and causes his head to ache, and also causes his eyes to ache, and the marrow in his bones withers, so that sometimes he incurs a fatal disease, when his moisture is, driven away by those same humors, sometimes hardens into dryness, whence it is also, although he does not have leprosy. The veins of his loins also, when they are unjustly touched by them, stir the rest in the same manner, so that the right moisture in him is dried up; and thus, when the humor is withdrawn, impetigo arises in him. The veins of the kidneys of the same man are also sometimes touched by the aforementioned humors, unjustly stirred, and sometimes the veins that adhere to them in the thighs, or in the rest of the body, as has been said, shaking, dry up the marrow of the bones and the veins of his flesh in dryness, and thus the man languishes for a long time, traversing the path in this languor for a long time. But sometimes the aforementioned humors cleanse the chest of the man in excess of moisture, and by that moisture his liver thinks against the same man, so that he now thinks himself to be very foolish, and then the same ones descend to the stomach, happily

generate in him, and thus that man is inflamed for a long time. They also enlarge the veins, and so infect the veins of the lungs with the same phlegm that a man coughs and can hardly breathe, and the same excess of phlegm, passing from the veins of the lungs to the veins of the heart, causes pain, and this pain, passing to the side of the same man, excites him greatly, and so engrosses him, as if he had a transient disease in the waning moon. They also move the viscera in the navel of a man with an excess of inundation, and so ascend to his brain, and often make him frenzied, and shake the veins in his loins, and also touch melancholy in him, so that in this way he is troubled and made sad without discretion. Sometimes also the same humors touch the veins of the kidneys of a man by unsuited moistening, and those veins of his body by their excess, and the other veins of his body by their excessive flooding, and if the same man also has excess food, and sometimes by an excess of one, fatty leprosy arises in him. But if the aforesaid humors are not excessively moist, but are equally and appropriately tempered and spread throughout the moisture of a man, he remains healthy in his body, and in knowledge is vigorous, whether for good or for evil. That all creators serve no less in the soul than in the body for utility, and what is signified by the eastern and southern winds with their collaterals being seen to circle the firmament from east to west. II. And again I heard a voice from heaven saying to me thus: All the creators that God made both in the higher and in the lower, he has attached to the utility of man; which if he commits wicked acts, the judgment of God itself brings upon him with vengeance. Which, although they are not under the necessity of man's bodily soul, are to be understood no less to be considered for the salvation of his soul. For as you see that the east wind and the south wind with their collaterals, make it circle over the earth from east to west, this indicates that the expiration of the Lord's humor, the expiration of the judgment of God, with the other virtues touching the inner spirit of man by the strength of their holiness, when they cause good things to begin as if in the east, and to dwell and persevere in these until their consummation, as if in the west, convincing carnal things, because when a man fears God, he fears incurring His judgment for his excesses. Hence when he so begins good things that he perseveres in them, he strives for eternal reward. The unjust western wind, without receiving and pushing with its winds, from west to east they cast it under the earth, exhaling exhalation, with bodily tribulations and other scourges, the spirit of man in the tedium of weariness, as if the decline towards the west ceases, they bring it back to the dawn of justice under earthly calamity, exhorting him not to succumb, as if at the end of just works, overcome by lukewarm ease, but to return energetically to the beginning of his awakening, because not to the beginning and the negligent,

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but to the beginning and the perfecter the reward of happiness will not be given from the aforementioned wind into the world, its fates. What does it mean that in the same way the south wind, but also the north, in different years of solace, one from the south to the north in solace years, the other from the south to the south, gradually depresses.

III. You also see that from the day on which the days begin to lengthen, the aforementioned south wind with its collaterals gradually raises the same firmament in the south more upwards towards the north until the day on which they are no longer prolonged, as if by supporting it, because when in the light of truth good works are extended by a faithful man, the expiration of rectitude coming from the fire of justice with other virtues, urges his inner spirit in the burning of justice upwards against the lust of the flesh, with as much bliss as possible, and we prove it until the good star is erected, on the day on which the days begin to shorten, the north wind with its collaterals of brightness gradually lowers it by pushing it towards the south, until the south wind begins to erect it again towards the length of the days, that is, when a man is overcome by weariness and slowness in good works, and the tribulation also of the body, to which the same, resisting the good persuasion of the devil, had previously attached himself in many ways, and having been affected by boredom had neglected the brightness of those same works, touches his spirit inwardly with contrary thoughts, and sends it into him, so that Let him contain himself in these afflictions, and let him lay aside the rigor which he had in them, since the grace of God, as in the south, kindly and mercifully pardons his sins, and thus judges him rightly, and which the fire of God's gifts, which this certain, restores again to the former vigor of virtues.

What does the circle appearing in the upper fire signify, both encompassing the whole firmament, and emitting the wind of the upper firmament, tempering the course of the planets by reversing them?

IV. But you also see that in the upper fire a circle appears, which everywhere surrounds the whole firmament, from which the wind issuing compels the seven planets to go from west to east against the circumvolution of the firmament, since in the divine power is the integrity of holiness, which fortifies the inner spirit of man on every side, who conjoins himself with God. Hence also from the very expiration, the mystical gifts of the Holy Spirit, coming from him, touch him when he begins to become numb in weariness, so that he shakes himself out of his torpor, and rises up vigorously to justice; which, however, is often heavy on the spirit of man, because the body in which he remains placed by divine disposition to obey himself, can scarcely sometimes lead him, because he often resists the will of man, since he dwells more wisely than God, as if he were dwelling above the carnal things. And thus, as it were, the whole course of the planets, as has been foretold, tempers, because it foreshadows. expiration comes forth between the grace of holiness, to be forged before being converted from evil to good, does not manifest itself, because when man begins to do good things through the gift of God, he does not yet exist perfect in the fullness of holiness; but at length, when he has truly reached their perfection, the expiration of holiness holds him in the full and perfect gifts of the Holy Spirit, and neither these nor those allow him to waver. For as the pillar of holiness, founded below upon Christ, is raised above to the heavenly things, so in Christ holding him, on whom the seven goods of the Holy Spirit rested, shaken by the tempests of various temptations, he will fall by having, and will say how, neither inspiring, by habacue is written. The word of the prophet Habakkuk is added to clarify the same meaning and their exposition.

V. The Lord God is my strength, and he will set my feet like those of a deer, and will lead me victorious upon my high places, cautious in psalms (HABAK. 11). Which is thus clear to the understanding: God who did not erect, and as the Lord, has power over me, is my strength, since without him I can do nothing good, because by himself I have the vital spirit by which I live and move, and by which I know all my ways. Whence also the same God and Lord, when they have truly invoked him, will set my steps in the speed of his commands, as the deer hastens when it desires the spring, and in this way above that height, which by the earthly sustenances of my festivity shown to me in victory would desert him. For as earthly creatures are placed for the happiness of heaven, even not every faithful, who fixes his heart and mind in God, can be uprooted from him. And since he is fixed in it, he truly despises all earthly things, and therefore no one is scandalized in him. For he is not moved by any noise for fear of death, nor is he aware of the lamentable time of death in any labor, nor is he found in the dens of robbers, that is, in deceitful hatred, in which man is often deceived, nor does he walk in the whirlwind of instability, according to the unstable manners of men who do not look to their Creator, acting according to the perfections of their free will. Hence he is likened to a backward-moving whirlwind and a whirlwind that dries up the grass.

What does it mean that he is held according to the diverse quality of the winds and airs that meet one another, which are moved and changed in man?

VI. But what you see next is that through the different qualities of the winds and air, when they flow together, the humors which are in man, moved and changed, take on their qualities, this indicates that through the different ways of the expiration of the virtues, as well as through the quality of men's desires, when they agree with each other, and man wills the things of God, men's thoughts, removed from God and turned to good, submit themselves to the dignity of the virtues and holy desires. For to each of the higher elements, the air is present to the quality of that wind, by the involution of which the element would not otherwise be moved by force, signifying that with which higher virtues are concurred by the desire of the virtues for the overthrow of evil, it is strengthened; Otherwise it would be turned to good, and from any of these it is not accustomed to good, the moon and the stars, the air that exhales the temporal world, showing that from all the higher strengthenings of virtues, from the spirit of fortitude also, from the spirit of the fear of the Lord, with the other illuminations of the expirations of honors, the desires that yearn in the hearts of the faithful for heavenly happiness are kindled. For whatever a good man does, proceeds not from his own merit, but from the gift of God's grace. But when sometimes, either by the heat of the sun's course, or by the judgment of God, any element is touched towards any quarter of the world, that element being exchanged there with the air moving itself, from the same fate emits air, because when by the spirit of fortitude and by the divine disposition of the higher virtues the faithful are aroused to the salvation of men, where he invokes desires, he directs that with the heavenly expiration of men's desires from himself to the minds of the Lord of honors, insofar as they are convertible to those to whom good things can be converted. For when a man calls upon God purely and faithfully, God surrounds him with a fortress in just judgment, because having cast off evil, he hastens to hasten to good. Who soon intermixes himself with it, because he is also in some part from it, and somewhat resembles it, signifying that the minds of the just agree with the expiration of virtues, because while they love what is just it is from virtues, therefore they also make themselves similar to God in this way. And thus the same air touches man, whence the humors which are in him, according to the quality of the wind and air itself, when they are of the same quality, are more often changed either to weakness or to strength, because the same minds of the blessed, having turned to justice, subdue the carnal desires in them, and fix their thoughts on the expiration of virtues and devotion to higher desires, bringing weakness to vices and strength to virtues. For when a man reasonably restrains himself for the sake of his inner spirit, he raises his inner spirit to happiness, as Wisdom attests, which says:

A testimony from the proverbs of Solomon inserted to elucidate this meaning, and how it should be understood.

VII. All righteousness has much strength, but in the fruits of the wicked there is trouble (Prov. xv). Which is thus clear to the understanding: As the sun when it kindles at noon, burns most with its heat, so also the house, that is, the mind of this righteous man, who assists all things, works in many ways, which shows, God assists, it gains much strength by kindling, neither from virtue to virtue is the sun weakened by its kindling, nor by the distribution of its blessedness in its circle, since the more the blessed man is warmed by honor, the more he becomes engrossed in the pursuit of happiness. For the mansions of this one are in the heavenly places, in which he is occupied with all his intention and with all his desire, nor can he be satisfied with their sweetness. His strength is also higher than the firmament, and reaches even to the depths of the abyss, because man is the strongest of all creatures, and all creatures serve him. The earth also sometimes colludes and is moved by the movement of the firmament, and the firmament serves the earth, pouring rain upon it so that it may not be separated from one another, and so that it may bring forth its fruits praiseworthyly through the air and dew; but the blessed man, who is attracted by nothing of all earthly things, neither because of desire, nor because of any earthly desire, does he cease from ascending to the height above. But the work of honor to those whom the wicked man brings forth in evil and perverse works is a disturbance, because he is in the disturbance of the world to be disturbed, because he does not hope in the autumn day nor in eternal light, but thus eats swine, finding no life in them, because he does not cast off carnal desires

That from the manifold necessity of the winds and air, from the different course of the sun and moon, or the approaching judgment of God, man also incurs a change, and health and this is sometimes figured in the spirit.

VIII. But again you see, when one of the winds of all the aforementioned qualities is excited in any quarter of the world, either by the different course of the sun and moon, or by the judgment of God, as has been foretold, so that there the air, stirred and tempered, emits a breath of air, which the same air, breathing through the world and preserving by tempering those things that are in the world, renders man somewhat changeable in his humors according to that breath, signifying that when the expiration of the virtues of many gifts, wherever the Holy Spirit breathes them out, and by the inspiration of the spirit of fortitude and humility, and the spirit of the fear of the Lord and a contrite soul, and by the disposition of divine right desire arises in the faithful man, so that it assists the inspiration through the church, the same desire, sacrificing all useful things, and leaning itself to them with devotion, adapts itself to the same inspiration. And so the same desire also shakes the heart of the same man, because that man, namely, whose natural quality is suited to the same breath, so the soul, receiving it, transmits this air to the interior of the body, the humors in which they are in him also changing it. He is held in the firm ones themselves changing health, and they induce many, as was demonstrated above, they induce many, as he whose good will agrees with this expiration, this desire separated from evil by breaking up, and because the soul writes it more secretly by itself, the storms of thoughts that flood in him are also changed, so that they promise him now adversity, now prosperity.

Because the humors in man also move now more airy, now lighter, according to the manner of the complexion of certain animals or beasts, and because according to the change or impulse of the same humors, the affections and thoughts, namely in the man himself, vary by frequent alternation.

IX. For the humors, like a leopard, flow fiercely in man, as a crab sometimes advances, and a deer often retreats, and sometimes even manifest themselves in themselves, because as much as a man likes to have the fear of the Lord, thoughts affected by vanity cast him off, sometimes as in a raven they exhort him to proceed by the confidence of a good end; but then, drawing him back, by insinuating [f. innuendo] thus they deceive him, sometimes as in a deer they make him secure by faith, but afterwards they sting him who is wavering in faith. And also, as wolves in rapacity, and him himself as in the quality of a deer and a crab, as has been foretold, they sometimes attack man, because sometimes as in a wolf they offer man hellish punishments, so that he can escape them only as in a deer, that is, by faith, and as in a crab, that is, by trust, without other just works, they themselves falsely promise, but then they lead many into despair. Sometimes also, like a lion, they profess their strength, now their gentleness, now their sharpness, and like a lamb, they sometimes pretend to be gentle, and persuade him not to fear it, because like a serpent walking prudently, as it escapes by gentle cunning in patience, they exhort him to fear nothing, as if he were not bound by sins. But also, like a bear, they sometimes murmur as if in anger, and sometimes they also manifest in him the quality of a lamb and a serpent, as was shown above, because sometimes, like a bear, they murmur that man suffers bodily tribulation for God, by which, as in the patience of a lamb, and as in the prudence of a serpent, they show that he is rebuked and cleansed from sins, and again they show him to be incited to this by many varieties. For the humors in man are often changed in this way, because thoughts, having changed, lift him up now into just security, now into despair. Wherefore many thus changed pass to his liver, in which his knowledge is proved, which proceeds from the brain tempered by the powers of the soul, and that the moisture of the brain touches it, so that it is fat and strong and healthy, signifying that a man's thoughts often direct themselves as it were to his liver, namely to the strength of justice, in which the just man works through knowledge, because they show the knowledge of good and evil, the powers of the soul, which through justice comprehends life in believers, just as the Son of God gathered sinners and publicans to himself, whom he also made robust in the abundance of the Holy Spirit.

That a man on his right side, because he has the liver, in which is the source of heat, on the right, is more ready to work; but on the left, because of the heart or lungs, which are located on the left in him and have the pulse of respiration, is more able to bear burdens; and what this spiritually signifies in him.

X. For on the right side of a man the liver is both large and is to be made large and to work; On the left side are the heart and lungs, which strengthen it for burdens; and they have heat from the liver as from a furnace, which designate that on the right side, that is, in the prosperity of the health of the good and upright man, justice works in him by the Holy Spirit, so that he, setting himself up prosperously from God, may endure any good; but on the left side, that he may avoid adversity, confessing God with a right heart, he desires to be strengthened by the strength of justice. But the veins of the liver, moved by these humors, shake the veins of a man's hearing, and sometimes confuse his hearing, since through hearing many things are brought to a man, either health or infirmity, namely, he is shaken with joy at prosperity, or he is contracted with sadness at adversity, showing that a man, provoked by the right colors of justice, dignifies him, who sometimes directs his soul to good, who exists in his soul, and those things that are man, and those things that are crooked sometimes want to impose a limit on good things. For good knowledge receives without good hearing, and he has a great desire to treat and dictate, which is brought to him by good knowledge. Who, after he has composed all these things in a fitting manner, rests somewhat by ceasing from them, like a man who puts treasure in his chest, namely, that he understands good and evil, hiding good in the secret of his heart, and completely alienating evil from himself, as Isaiah exhorts by saying:

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The words of the prophet Isaiah are fitting for constructing the meaning of these, and in what sense they are to be taken.

XI. Loose the bonds of your neck, captive daughter of Zion, for thus says the Lord: You were sold for nothing, and redeemed without silver (Isa. xlii.) Which is thus clear to the understanding: Break by repentance the bond of the first captivity and transgression, O man, who was counted among the daughters of heavenly peace in paradise, because having lost it, you were subjugated by many evils. Wherefore says He who is the Lord of all, to you who are spontaneously wrapped in sins. In such a way you were sold without price, as God promised pain to the first woman, who, because of the transgression of the divine commandment, was deprived of paradise, and lost the name that is the daughter of Zion; but you are redeemed without the silver of earthly desire, where in virgin nature our Redeemer arose, and through the Spirit and even the light appointed us to life, as if he justly perseveres in this inheritance, and whoever justly perseveres in this birth, he thus raises him up to God, casting off his sins, and forsaking all evils, but in his desire to heavenly longings. Who if he perseveres steadfastly in this petition, as if he sat on a bed by the wayside, soon the blind man looked at him by the grace of the way, and if then she saw him attending to the light, and raising himself up from the darkness, he will be present to her in all things, inspiring to her those things which are just and holy. For he who turns away from evil delights in good and holy works, and tastes their sweetness, because he does not want to depart from God, but turns himself away from the serpentine deceit.

What does it signify in man that the humors which are in him, covering the navel, which is the head of the viscera, and the loins, in which there is petulance, sometimes touch the veins of the kidneys and ilia, which ascend hither to the veins and ilia of the spleen, lungs and heart.

XII. You also see that sometimes these humors tend to the navel of man, which, as it were, is protruding from the viscera, gently closes them lest the disciples, and who preserves the paths and heat of their veins and to the right temper, although often by his impulses: he be restless; otherwise a man might be heard of evil: because when a faithful man excludes added evil, with his good thoughts he is able to reach the navel to the life of true happiness, because that when he often provokes to restlessness of evils. But those who are restrained by the nerves and by the other veins are deceptive and dangerous to their own, as if playing; in and in which rationality also flourishes, so that a man knows what to do or what to avoid; whence he has delight in those works, and who are warmed and strengthened in the right side of the body by the breath of man's breathing, and by his liver; whence also man receives discretion and discipline, how to check the storms of the other humors, so that he may bend his works with discipline, because he commands the loins, in which there is luxury, and this is strengthened for the salvation of the soul by the virtue of justice, when he discreetly and honorably completes them. The same humors also sometimes touch the veins of the kidneys and ilia, which tend to the veins of the spleen, lungs and heart, and all these are shaken with the viscera on the left, when the lung warms it; The right side of the body is set on fire by the liver, because a man, with the same right thoughts, most strongly constricts the kidneys, which through unjust concupiscence often touch his heart and shake him to evil, when the lightness of his heart touches them, and he does this by advancing through the vessel of justice.

That the veins of the brain, heart and liver, strengthening the kidneys, and also the veins of the kidneys strengthening the sacrum by their descent, and when the kidneys themselves return upwards, being joined together in suitable places, each of them exerts a sixth force to procreate, and that the forearms, arms and legs are full of veins and humors, and a brief example of these.

XIII. As the veins of the brain, heart, lungs and liver, of the kidneys descend to the sacrum and strengthen them, and so with the veins of the same sacrum, the servants of reduction being covered with each other, just as the stomach receives food, they send into those places the forces for procreating, as if iron were sharpened by a stone; For after lust has been put to rest, a man has girded his loins by chastity, and through the good knowledge which is in him, he purifies them in chastity, and surrounds them with the tenor of justice and continence, and thus in those things in which he was previously incontinent, he inclines himself to continence, and strengthens it also, lest he fall into levity. Hence, when in the same continence he tends to God, and strengthens himself by it in both the male and female sex, he brings forth the offspring of holiness, supported by various virtues, when he walks uprightly in the way of discretion. For the tendons, the muscles of the arms and the calves, and also the tendons of the legs are full of veins and humors, since just as the stomach retains viscera and food within itself, so the tendons of the arms and the calves of the legs preserve veins and humors within themselves, just as they strengthen the man, because abstinence is also the comprehension of strength and the support of the justifications in man, also retaining the interiors of the soul to fullness, and preserving it to the perfection of salvation, and nourishing the whole man to perfection, namely the soul, in holiness.

That from the excessive distension of the sinews and veins of the whole body, that pleasure is momentarily aroused in a man by the combination or impulse, and the moral and useful assignment of these in the man himself.

XIV. But sometimes a man runs that way in a hurry, or makes a journey by walking, the nerves that exist under the knees, and those that are in the knees come in excess, while he is distended, touch the veins in the calves which are connected to each other like a net and are numerous, and thus returning in fatigue to the veins of the liver, they cause those veins of the brain to touch, and in this way they send the whole body into fatigue. For when a man sometimes indiscriminately takes up the path of rectitude, immoderation of tendency, bending him to whatever comes in him, leads abstinence, also in him to an unjust mode of knowledge, so that when he abstains from lawful things immoderately, he runs into boredom in other virtues; and when he approaches justice in a net which is too abundant for him, because through this incongruous abstinence the rashness of audacity and presumption only doubts the corruption, and thus into the light corruption of despair. But the veins of the kidneys, supporting it, touch the left thigh more than the right, because the right thigh is strengthened by the heat of the liver, just as the intensity of lust is increased by abstinence when it is inappropriate and indiscreet, rather than diminished by it, because it is neither according to God nor for God's sake, because abstinence that works with discretion is strengthened by the virtue of justice. The veins of the kidneys also ascend to them, and their veins of the right thigh, and those veins touch the veins of the liver, and the liver heats the kidneys lying in the fat, which is from the humors, so that it is stretched, quickly inducing and educing pleasure, and quickly ceasing, because when the liver gives heat to a man, he is amused by abstinence, because abstinence, which is true in God, also passes the intensity of lust, and draws it to the judgment of justice, and in the same place they say, since a man remains in justice, so in the same place that which is done in fatness is filth. But justice, leading him, burns him in the kind of saint, so that the evils that were in him, are extended to contrition to bitterness, to the first delight of the fourths they show in themselves briefly, because the sinner man justified will reap the reward in joy.

For which reasons, when phlegm and humors are sometimes corrupted in man, the man himself incurs in the body either a passing disease or other infirmities, and which evils according to the significations of these in the one and more corruption.

XV. Therefore the humors which are in man, being unjustly stirred, when they sometimes touch the veins of his liver, as was said above, his moisture is diminished, the moisture of the chest is also weakened, whence also they drive the man thus dried up into infirmity. Phlegm also leads in the same man to dryness and suffocation, and the head to pain, and the eyes also to pain, so that sometimes that passing thing withers in his bones, so that sometimes that falling disease incurs when the moon is in deficiency. For when a man's thoughts serve him, and assume both hardness and tyranny in themselves, and thus should germinate in him for the sanctity of human works, infused with the Holy Spirit, they oppress him by this tyranny, and weaken and dry up the other virtues in him. They also lead his knowledge, principle and intention, and the strength of just action, which previously flourished in him, as it were, into a passing disease and into despair, because the light of truth, which shone in him, is now dimmed. Also the moisture which sometimes moistens the top of the navel, whence his flesh is ulcerated and watery, as if he were leprous, although he has no leprosy; also the veins of the loins themselves, unjustly straightened by them, move the rest of the loins themselves, so that the right moisture in him dries up, because when moisture is left, impetigo rises in him, because moisture should destroy continence, by this fierce and hard and unlawful thoughts are driven away, the dew of the Holy Spirit is not poured into him. Whence, when he forsakes him, his sins rot through evil habits, so that they are manifest to all like leprosy by their fetidness; and his loins, not girded with chastity, are moved by the same thoughts, so that, the germ of the fruits of honor having withered in him, as impiety and wicked examples are raised up in him, as Hosea also shows by the Holy Spirit, saying:

The words of the prophet Hosea to these matters, and in what sense they are to be taken.

XVI. I saw a horrible thing in the house of Israel, there Israel was defiled by fornication (Hos., v.). Which is thus clear to the understanding: In those hiding places, in which he, who should have looked upon God with a pure heart, lay as it were resting in sins, I, who have scrutinized all the eyes of sins, saw a most heinous abomination, namely, that he was involved in the prevalence of the most unclean and fetid things by fornication, polluting himself in distinct things like a pig and involved himself, who should have been, when he made himself contemptible and defiled in all things. For an unclean man is not able to attend to things that pertain to the world, nor to those that pertain to God, with perfection, because it suggests vain glory and every evil as if by insufflating it.

That the veins of the kidneys of man, by the humors unjustly or when agitated, sometimes touch other veins, by shaking them, they also dry up the marrow of the bones, and what discomfort thereby designated seizes the man within.

XVII. The veins of the kidneys of the same man are also sometimes touched by the aforementioned humors unjustly stirred, and sometimes the veins of his own thighs, or adhere to the rest of his body, as has been said, shaking the marrow of his bones and the veins of his flesh, leading a long life in dryness, a man neglects to fasten the moon for a long time, a man neglects to tighten his loins for a long time, so that he also

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allows his thoughts to wander through tyranny and through all useless things, despises the tenor of the virtues that adhere to abstinence, and abstinence itself, which is to be held discreetly and in order for the preservation of chastity. For which reason also the other works, lacking the infusion of the dew from above, turn into ardentness, and cause his soul to languish until he returns to the vigor of the virtues. What humors abundant in excess in a man's chest, moving the liver and the veins of the ears or kidneys, and ascending from the navel to the brain, designate in his spiritual matters.

XVIII. But sometimes the aforementioned humors find themselves in a man's chest with an excessive humidity, and with that liver, thoughts rise up in the same man with a variety of thoughts, so that now they become too wise, now ascending to the brain, they infect it, and then descending to the stomach, and generate fevers in him, and thus that man becomes ill for a long time. In this the type is shown, because if the diverse thoughts of a man, having deposited their savagery, softness, and ease and slippery vanity, spread themselves, they strive to suffocate justice in him with that savagery. Hence, when they rise up in him in this way, they now raise him up as if in wisdom, now as if in folly, and confounding his knowledge, they introduce gluttony into him, so that his soul, entangled in these evils as if in a long languor, often suffers dangerous oppression. They also sometimes touch the veins of the ears with an excess of phlegm, and those veins of the lungs with the same phlegm so infect that the man coughs and can hardly sigh, and the same excess of phlegm, passing from the veins of the lungs to the veins of the heart, puts him in pain, and this pain, going to the side of the same heart, arouses pleurisy diseases, and so shakes him, as if he were falling dead, that sometimes various thoughts make the soul of the same man so much heard, that he is unable to understand what he has heard, nor to collect it in himself, but rather to cough it up as a disgust. Value, but they disturb it as if it were mad in such a way that he cannot receive any rest for the benefit of his soul, but so that he walks here and there in rectitude, as if dying, because the veil of rectitude is already clouded for him. They also move the viscera in a man's navel by an excessive flood, and so they ascend to his brain, and often make him frenzied, and they shake the veins in his loins, and they also touch melancholy in him, so that he is thus disturbed, and becomes sad without discretion, because even with immoderate disturbance the thoughts of lustful effusion move in him the desire to restrain itself. They also make his knowledge incontinent in wicked acts and in immoderation; and sadness also obscures it, when he cannot perfect the pleasure of his flesh. Sometimes also the lyme humors in an unsuitable moistening touch the veins of a man's kidneys, and these, thus agitated, infect the veins of his calves and the other veins of his body by an excessive flood, and thus also when the same man then overindulges in superfluous food and drink, they sometimes inflict fatty leprosy on him, because his flesh becomes thick. By which it is demonstrated that sometimes impure thoughts and slippery pleasures touch a man, and draw him to base softness, and drive away from him the strong abstinence which should tame his flesh, and they gently induce him into gluttony which kindles the flames of lust; whence he does not restore, as it were, to the pleasure of his body. No one who nourishes his flesh by a suitable abstinence not from matter, but from forbidden things and lusts, accumulates for himself the fat of sins, and thus makes himself stink in the sight of God in filth.

What also progress in the interior signifies thought in moderation, and testimony of the cautiors of man to this, consonant with his exposition.

XIX. But if the aforesaid humors are diffused through the members of a man neither excessively dry nor excessively moist, but equally and appropriately tempered, he remains healthy in his body, and in knowledge whether for good or evil. Which also signifies that if a man's thoughts are neither too hard in their ferocity, nor too slippery in their ease, but that they exist well and decently disposed both according to man and according to God in the honesty of morals, they render him in the body by gentleness, substituted in knowledge, so that, supported neither by favors at the right hand nor by likeness, they are sufficient for heavenly things, but for many virtues, for heavenly joys ample, as it is written in the Song of Songs (chap. vii): "How beautiful is that which is thus manifest to the understanding: You who delight in your heart in good works, offering to God, through whom you have the hope of eternal life, which shines for you in joy, as when the sun rises, showing to others the most beautiful steps in the youth of the Son of God, when you put on the mortification of the flesh as it were in your shoes, namely, covering the nakedness of your sins, where in good will you love God more than yourself." And then also the soul is called the daughter of the prince, namely of that prince who is called the Prince of Peace, who also overcoming the ancient serpent, freed his people, and washed away all enmity that existed between God and man in his blood. They made peace; and they rejoiced in many things, because he had so joined himself to the human earth that the angels perfectly see man in the human god. Therefore every honorable

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who fears and loves God, let him open to these words the devotion of A and the souls of men, not indeed from man, but from his own heart, and let him know that they were uttered for the salvation of bodies by me who am.

FOURTH VISION.

Various visions briefly comprehended under one chapter. Of the firmament, of what density it is with all things adhering to it, and of the inconveniences of some circles, how they are repelled or tempered by the opposition of others, and of the milky zone appearing as an insular arch of a curved arc.

I. And I saw that the firmament with all that adhered to it had as much thickness from top to top over the earth as the earth had from top to top. I also saw that the upper fire of the firmament, being sometimes stirred, sent forth from itself certain scales like ashes upon the earth, which inflicted scars and ulcers on men and animals and the fruits of the earth. I also saw that from the black fire a certain mist sometimes descending to the earth dried up the verdure of the earth, and dried up the humidity of the fields; but the pure ether resisted both these scales and this mist, lest they should inflict more than the measure upon the aforesaid creatures. And a certain mist sometimes extended itself to the earth, and through its desire it had been subject to many diverse infirmities, and had also incurred death in many of them. However, the mist was restrained, lest it should inflict more than the measure upon the creatures. I also saw that the thin air is overcome by the moisture of the lower water by the disposition and judgment of God, so that it ceases from the right way of its ardor, and sends forth scales of hot ardor, moist water, for vengeance, as was said above. This shows that the power of God, having the judgment of man in its power, provoked by just judgment, and enduring its vengeance, sends it into the acts of men, so that they confound and cast down their manners, because they show not human but beastly manners, having no good works in them.

That God, the Creator of all things, confirms the lower by the higher, and by them also cleanses sinners by breading, and what the thickness of the firmament on all sides equals the earth in man signifies.

II. God, who created all things, so established the higher, that by them also He confirms and cleanses the lower, and introduces them into form. For you see that the firmament with all that adheres to it has as much thickness from top to top above the earth as the earth has from top to top; because, O man, as it shows you, and because, O man, as they are of thickness to you, and as much emptiness of the air above the earth to the upper obstacles, so much also

the emptiness of the air under the earth to the lower obstacles, and so great towards the south and towards the north between the earth and the opposite obstacles of the firmament is the emptiness of the air. Which indicates, because the inner spirit of man manifests its powers both in heavenly and earthly things, as the body of man strives with its strength to be directed in the same ways. For where the soul and body agree with each other in rectitude, the heavenly rewards are obtained in one joy. Also about the firmament from the Creator to quasi-abilities fire, and whence the creature scales fall from the luminous fire of the upper circle in the manner of ashes, and injure both the earth and its incisors, and what interior vengeance is thereby demonstrated.

III. You also see that the upper fire of the firmament, sometimes agitated, sends out certain scales like ashes from itself to the earth, which inflict scars and ulcers on men and animals and the fruits of the earth, because God strengthened the firmament with fire, so that it would not spread, lightened it with ether, so that it could be moved, poured it with waters, so that it would not dry up, illuminated it with stars, so that it would shine, and also supports it with winds, so that it constantly continues its course. For in the four quarters, namely in the east, in the south, in the west, and in the north, the firmament is impelled to revolve by the winds. But its bright fire, when overcome by the moisture of the water below by the disposition and judgment of God, so that it ceases from the right mode of its ardor, sends out scales, fervent from the ardor, moist from the water, in revenge, as was said above. This shows that the power of God, having the judgment of man in its power, provoked by a just judgment, and enduring its vengeance, sends it upon the acts of men, so that they confound and cast down their manners, because they show not human but beastly manners, having no good works in themselves.

That the fire of God, driven by the winds, excited either by the judgment of God, or by the winds, excited, or by the winds, may emit a blister that dries up the green of the earth, and may become dangerous now by heat, now by the insolence of the limbs, and what this signifies.

IV. And from the black fire, a certain mist, sometimes descending to the lands, will dry up the green of the earth, and with the fire of the cold it will fan the flames, because God is stirred up, the mist, as was said before, descends, moist waters, and comes forth for the vengeance of sinners. For this black fire, driven by the south wind, burns, but from the north wind it has an excess of cold in the form of hail, but both are calmed by the east wind; but the western wind in the watery air causes a sacred inundation, signifying that it causes a dangerous inundation, signifying that it extends from the judicial examination, other seen to the carnal judicial examination, to them into the ardor of contempt, and consumes their fatness altogether, because God reduces that which opposes itself to nothing.

That the circle of ether tempers the upper and lower with its sweetness, and resists the scales of the first and the mist of the second circle from harming the lands too much, and what smoke proceeding from the upper waters of heaven heated by fire, has either utility or signification.

V. But pure ether resists both these scales and this mist, lest they inflict wounds on creatures in excess, because the same ether, existing between fires and waters, by its purity and sweetness mitigates the higher, tempers the lower also, and does not produce wounds of its own, since if the individual elements were to strike creatures, they could neither endure nor subsist without something helping them. But waters, according to the divine interpretation, are sometimes understood to be diffused in an incongruous effusion. Hence, even though they do not emit a certain thing, yet it is not more harmful to man, just as they do not emit it, it does no harm to man. And the same smoke, with its suitable moisture, tempers the lower things, lest they extend their wounds more than they should, just as pure penance mitigates divine vengeance and foreboding, and makes God appeasable to his creatures.

Of the pestilential mist extending from the circle of strong and white air to the earth, whence it is created, and that it is prevented from being excessively harmful by the watery air, and that any plagues are never brought upon men except by the judgment of God, and what all these signify.

VI. And you also see that from the strong and white and bright air a certain other mist sometimes extends itself to the earth, causing great pestilence to men and their breasts, and that many are subject to various influences, and many also incur death, for when the mist sometimes proceeds from the impure air, as has been said, the upper waters, to which the same air adheres below by reason of its proximity, are by the will of God exceedingly stirred by the fire above, which now boils from the restless heat, and now somewhat from the very bad cold which is in the black fire, and thus the mist, being perfused by both, exists in both parts as harmful. But these plagues do not proceed, except when, provoked by the sins of men, they are brought upon them by the just judgment of God, demonstrating that from the discretion of holy works, seen on earth, contrition impresses upon men who have no moderation in sin, so that in them it weakens, and those things which are for the salvation of men, it weakens, and those things which lack discretion for the salvation of the soul, it completely mortifies. For discretion tempers. However, to which the air opposes itself with watery mists, tempering the same mist, lest it go beyond the limit for creatures. The lower person, since you see with its wateriness sometimes weakens them, because holy works in external justices to this which proceeds from discretion, demonstrates in what ways those things which are immoderate strike.

Of the moisture emanating from the thin air, of what use it is, and that from the thin rain emanating, of what use it is, and that the same thin air from above strengthens the earth, and makes it fertile.

VII. But the moisture that rises from the thin air above the earth awakens the greenness of the earth, and causes all fruit to germinate, and which also carries the clouds above, which awaken all the higher things, and are strengthened by all the higher things, but emits, which as if by will it spreads on the earth, when it is, it emits, which as if by will it is cold on the earth, because the drops of water combine with the cold above into snow. But in the heat of the ascent of the sun, the same air exudes dew falling on the earth in the likeness of honeycombs, which sometimes melts into sweet rain from the sweetness of the east wind. And this air compresses the dangers above, and is like a shield for the defense of the earth, just as a shield protects a man from many blows, and from the most sweet and temperate heat of the sun it emits the dew of blessing which Jacob gave to his son upon the earth. Sometimes this dew smokes from the ascent of the water, and from the humidity of the dew, which is not harmful, but every fruit germinating in the earth is made into some kind of shark.

How clouds in the same air above, or by fire, either appear, and spread the rain, as if expressed by certain breasts, not suddenly, but gradually, and what they signify in us.

VIII. The same in which the aforesaid clouds, which sometimes both support, which have as it were individual breasts, by means of which rain is drawn out to the earth of many, as if from breasts; and these sometimes extend themselves to higher things, and receive a way from each. For they are strengthened by fire, lightened by ether, perfused with waters, and coagulated by cold, lest the scattering of rain through individual breasts be spread too thickly upon the earth. But the same clouds are that specularity which men call heaven, because through them the local institutions of the sun, moon and stars are seen as if through a mirror, so that men show the constitution of those clouds themselves the offices of those same constellations, as in the shade of a mirror, and as if designating that from a right desire the thought of a faithful man, going forth to the fruitful utility of man, touches them with greenness, insofar as it produces manifold fruits of holiness, and raises the meekness of men to the contests.

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So they yearn for them; and are strengthened by them. A. tur. For the throne of God is His eternity, in which because while man with a right desire tends to the fruit of men's works, he despises earthly things, and so inflicts himself on those things which are above in the heavens, that he shows himself as not being a man, entirely unchanged. Of the cloud which is called milky, which strengthens the air which it embraces by its extension or curvature, and what this signifies.

IX. In the same air you also see a certain cloud of a white color, which on each side of it where it has an end, is as if imposed on other clouds of the firmament on both sides, and the middle of which, remaining curved like an arch, extends into the aforesaid air, because in the same clouds, which this air above is directed into the same other clouds having a milky color, which strengthens the same air, as the B. column supports the gift, just as in the practical order the minds of certain men of right desire are so constituted that they expect the reward of the end of their works in both secular and spiritual causes, because they perfect both earthly and heavenly affairs insofar as they please the heavenly judge, and although the perfection of their minds sometimes feels the fragility of the flesh as if bent; nevertheless they persevere in right desire, as also my servant Job shows, saying:

The words of Job are consonant to the same, and in what sense they are to be taken.

X. And the just shall hold his way, and the world shall add strength to his hands (Job xvii). That also thus he shall hold by the effort of understanding, and he who is in the world, having become a world, shall acquire sanity by good works, when, abstaining from evils, he turns himself to all that pleases God, in order that he may attain that life which is without end. For the just shall grasp wisdom, and wisdom is in that rationality which knows the vital and the mortal. and teaches the right paths. But the blindness of the heart, which arises from the taste of the flesh, clouds pure knowledge, when he tries to do whatever he wills, by his own will. Whence and then he is excited to the point where he feels it and his wounds, so that he is displeased with himself, considering how he can stand if he has departed from God.

Because man, strengthened in God like a certain firmament, God made himself, and of whom, to know and glorify himself, the most rational creature among all things.

XI. In these thoughts, man, as if affirming God Almighty, and thus strengthening his house in the likeness of the firmament, in this way, God is torn from God by a young firmament of fear into a stool: God has placed the firmament of fear into the stool of his throne, and it has a circle that goes around, and has no finiteness, which has no beginning, nor the likeness of God, which cannot even be contemplated, begins or ends with its own wheel. For the throne of God is His eternity, in which He sits alone, all as it were the rays of the sun proceed from Him. And how would God be known to be life, unless He proceeds from Himself through His praisers, since He is glorified, living and burning sparks to the brightness of His countenance, which therefore no firefly can look upon Him, and therefore they have no firefly to look upon Him, they gaze upon Him with a certain aversion, nor will this interest ever pass them by. But how would it be known that He alone is eternal, if He were not thus regarded by the angels? But if He did not have these sparks, how would His glory appear in full? And how would it be known that He is eternal, if no brightness proceeded from Him? For there is no creature that does not have some ray, namely, either greenness, or seeds, or flowers, or beauty, if there were no creature. But if God did not have the possibility of doing all things, where would be His power? Because God marked the beauty of His possible works in the first angel, and adorned him with stars and the beauty of greenness, and every kind of shining stones, as it were a starry heaven, and He named him Lucifer, because he carried light from Him, who alone is eternal. For I, who am, have shown My works on three walls, namely in the east, in the south, and in the west; but I have left the fourth wall in the north empty, in which neither the sun nor the moon shines. Wherefore, in that region also, outside the firmament, there is hell, which, though there be no roof above, the ministry of all things, being in bright darkness, would be made bright by the darkening splendor of the ministers, except by the radiant splendor of the ministers? If this were not so, would my power be pious? It lacks, so that all my miracles would not be mentioned. But now my power is full and perfect, and there is not one that is lacking in my miracles. For since light is without darkness, therefore it is called light. For the living eye is light, but blindness is darkness. For in these two parts all things are known, whether they be good or evil; by light indeed the works of God, but by darkness the flight from God which does not touch the light, namely in those who through the proud part do not wish to contend with Him.

XII. For God has sealed all the beauty of His possible works in the first angel, and He adorned him with stars and the beauty of greenery, and with every kind of shining stones, as it were a starry heaven, and He named him Lucifer, because from Him, who alone is eternal, He brought light. For I, who am, have shown My works on three walls, namely in the east, in the south, and in the west; but the fourth wall in the north I have left empty, in which neither the sun nor the moon shines. Wherefore also in that region outside the firmament is hell, which, having no roof above, the ministry of all things being in luminous darkness, would the ministry of all things be illuminated except by the darkening splendor of the ministers, except by the radiant splendor of the ministers? If this were not so, would My power be pious? It lacks, so that all My miracles would not be named. But now My power is full and perfect, and there is not one defect in My miracles. For since light is without darkness, therefore it is called light. For the living eye is light, but blindness is darkness. For in these two

XIII. An unchangeable crowd indeed I would sparkle,

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which were present with the first fallen angel, in the splendor of all things, begets to be approached by his adornment, so that the world may be enlightened by light. But when he felt that in all his adornment he should serve God, he withdrew from his love for him, and leaned into darkness, and said within himself: It is very glorious for me to work by myself, and to do works, as I see God do. To which all his company consented, saying: We will place the throne of our Lord to the north, against the Most High. And they deliberated within themselves, that they would always want to create error and schism with the ministers of God, because he would be a lord as great as their Most High. Then the eyes of the one eternity were inflamed, and she resounded with a great thunder, and cast down all her army. And they cried out to the angels of God with a voice of thunder: « What unjust presumption can be equal to God our Creator, who is from himself? But because you, who are from his command, had this estimate in yourself, that you would want to be like him, you will go to ruin. » Who immediately, with the rest adhering to him, fell backward like a vehement lead, because he wanted to be a warrior against God, whose works he did not see shining in the darkness. Because God, having in his secret plan from eternity that he himself should become man, should resist the strong man, and should take his place, made him in his own image and likeness, in whom even the soul, with bones and flesh, made all the creatures of the greater world except.

XIV. Wherefore God himself waged a manifest war against him, so that he would look at the garment in which Satan, who had fled from him, would never be able to look at him perfectly, until he had completed all his war against him, and then he will see him in the greatest pain of his confusion, when he will be completely confounded by the same just judge at the end of the ages. And in His ancient counsel, which was always with Him, He ordained how to accomplish that work, and He formed man from the clay of the earth, just as He had ordained his form before the world began, just as the heart of man encloses rationality within itself, and ordains all the sounding words which it afterwards utters. So also God made in His word, when He created all things, because in the Father the Word, which is the Son, was hidden, like the heart wide in man. And God made the form of man in His image and likeness, because He also wanted to cover His holy divinity as His form, and therefore all creatures proceeded in a way through His word. Therefore in the head of man, to whom the ladder is placed, which has degrees of ascension, namely by seeing with the eyes, by hearing with the ears, He sees, knows, distinguishes, divides, and names all creatures. For God formed man, and with a living breath, once a form, He coagulated him with living flesh and blood, and by exaggerating it He strengthened him with bones, just as the earth is strengthened by stones, because just as the earth is not without stones, so neither could man be without bones. The firmament also does not have the sun, moon, and stars without the constitutions of their places, in which they complete their course, since these constellations could not possibly be established without the designation of their places, whence all their places are constituted in the right measure, so that the circle of the wheel of the firmament may revolve correctly, just as all these are also designated in the form of man, although it does not order it, nor does it have the perfection, as they exist in the higher things.

How the exterior habit, or form of the soul of man, is designated according to the interior progress or defect.

XV. For the top of the head designates the beginning of the work of the soul, which with the discriminating rationality of the soul existing as the vertex, discerns those things in the body of man which the body demands and desires, and which operates by ascending and descending the four degrees, which are sight, hearing, smell, and taste, in which it also understands and feels creatures, and its fleshly vessel with itself extends itself to creatures, attracting them to itself according to its will. With every growing creature, it flies like air in all the desires of the body by bending them, and in the knowledge of the names of creatures according to the body, it is elevated either into love or hatred of them. For the length of man's stature and the breadth of his arms and legs, equally extended from the chest, equal and the hands equally extended from the chest, have equal length and breadth, because also by the measure of the length and breadth of man and evil are understood, which knows good in usefulness, but evil in uselessness. For by the taste of the flesh and blood of the other members the soul is ensnared, just as a beast is caught by a hunter, so that the soul can scarcely sigh, but the body bends its desires, and afterwards makes the body sigh with itself many times.

That in their constitution the firmament and man received much likeness from their maker God, and what is thereby demonstrated in the soul of man himself.

XVI. But even in the roundness of the head of man, the roundness of the measure of the same head has everywhere a straight and equal measure of the firmament, so that the firmament also is constituted of an equal measure, inasmuch as it can have a straight circuit on every side, and that no part of it should exceed another part by unjust death. For God formed man according to the firmament, and strengthened his strength with the powers of the elements, and consolidated their inner powers of man, so that man draws them in and sends them out by breathing, just as the sun which illuminates the world spreads its rays from itself and then draws them back again. So also the roundness and equality of the head of man indicate that the soul works according to the will of the flesh in sins, and again in sighs the same soul repairs itself to righteousness; hence there is equality in this also, because just as it delights in sins, so it afflicts itself by sorrowing for them, and this it has through shame. For the soul, when it is in shame, does not delight in sins, but rather works with the flesh through the taste of the flesh, because when a man is in sins and in their multitude, he is withdrawn from them; just as the soul is also overcome by the nature of the flesh, and therefore also when the body and soul live together, so long as they have a strong conflict together, because where the flesh delights in sins, the soul suffers. And from this there is great confusion for evil spirits, because they have never been able to erase the repentance in the souls of the righteous, since in their own case, because of the great hatred they have against God, they never consider in repentance what they have done. For in these ways the soul shows roundness and equality in itself, because the knowledge of good is opposed to the knowledge of evil, and is proved otherwise. But the knowledge of good is like the full moon, when it appears above the circle to some it is in defect, and above the circle to others.

Because in the head of man by three equal distinctions of measures, namely from the truth to the throat, the three upper circles of the firmament with two interposed between them are deputed, and how the density of the same circles in the circumference of the head is assigned by equal distinction, and how these are also adapted to the powers of the soul by signification.

XVII. In the head of man also the three upper elements are designated, namely from the surface of the skull to the forehead, bright fire with lower black fire; but from the forehead to the extremity of the nose, pure ether; and from the nose to the throat, water and air. And these places are distinguished from each other by equal measure, just as the density of the upper necon with the density of watery air with strong and white and bright air exist in equal measure. For there are also three powers in the soul, namely comprehension, by which it comprehends heavenly and earthly things in the power of God; and intelligence, by which it understands many things, since it also knows that sins are evil, when it neglects them through repentance; and the movement by which he himself is moved everywhere, when he reflects holy works in the examples of the just with his dwelling place; and this comprehension and intelligence confound themselves into one for the movement of the soul, so that if the soul comprehended more than it could understand or move, it would be in an unjust measure. And the same powers in the soul are in this way unanimous, and neither does one exceed the other. For the comprehension of the soul encompasses the whole body with all its appendages, namely, moving everything in itself in the right measure to those things which the flesh desires by feeling and tasting, just as a builder measures his building correctly for men to inhabit, and the body is moved by the soul, nor can the soul omit it, because it moves the body to diverse works, because it understands those things which it also desires, since the flesh also lives by it. Even the powers existing are also a living fire in the body, but the body is a made work, and therefore it cannot prepare itself, because it operates in two ways, namely either according to the desire of the soul, because it operates in two ways. But a good work is like a most beautiful building before God and the angels, but an evil work of his appears like a building made of clay and stained with much dung. Wherefore the soul that does good works is praised by the angels of God, and the soul that does evil works according to the taste of the flesh is rejected from praise. But also in a straight and equal measure, which is from the top of a man's head in front to the eyebrows, and to both of his ears, and back to the beginning of his neck, an equal density of elements is designated with the constitutions that adhere to it. This is also the reason, knowledge and sense, with which it works. By the expiration of the soul, that which can be done begins, knowledge expands itself as if to both ears, and by sense it reflects itself as if back to the beginning of the neck. For these powers are equal in this way, namely, because the soul, by exhaling, does not begin to do more than knowledge can comprehend or than sense can endure, and thus they work unanimously because none of these exceeds another, just as the head also has a straight measure.

A description of certain measures which are felt in the lips, in the ears, in the shoulders, in the throat of man, and how according to these the inner man should act in the work of God or in repentance; and that the wicked and impenitent are often greatly confounded, because they cannot draw repentance from man.

XVIII. The upper and lower lips, which both equally shed measure and expel the belly, are black fire, purging in the vengeance of God, and strong and white and bright, and are of equal density by tempering them with air. Which is also manifested in the measure which proceeds equally from a man's ear to the other ear from behind through the oblique part of the head, and from the holes of the ears to the shoulders, and from the shoulders also to the end of the throat. In these things, therefore, it is shown that man, both in the higher, that is, in the heavenly, and in the lower, that is, in the earthly, casting away from himself the evils of both soul and body, ought to praise God with equal zeal with his mouth, since

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He Himself is the preserver of both souls and bodies. That Adullam fills. And thus He arouses the body to watchfulness, even from ear to ear, and from ears to shoulders, and from shoulders to the bosom of the throat, one monsura, as has been foretold, existing, signifies that man, receiving the commandments of God with his ears, imposing them upon his shoulders, and as it were his own throat, so faithfully imposing them upon himself, and as it were his own throat, having in a way that in all things he may also arrive discreetly, where he ought, strength to that equality, the body of sin, is no strength. For to the extent that it is given over to suffering, and to the extent that the body is afflicted in penance through abstinence, to that extent the soul rejoices in the reward of eternal glory, because just as a man examines the beginning of his works, so also he diligently considers their depth and merits. The soul, therefore, is so put into the form of man that the same Most Blessed form is vivified by it, and because it agrees that it came from its Creator, therefore even man, being placed in a certain sect, does not name God, since this is instilled in him from the good powers of the soul. Inasmuch as both he himself ascends to a height by seeking the name of God, and by a certain discipline written down by which he knows that he will fall above the transgression of the law of God, whence also for his crimes which seem to be a tear, sometimes a tear covers the bosom of the increase and when he does, as also each one is thrown out through the lips, and with this pain it seizes the body in which it lies so as to make it blush for its unjust works. However, the body follows the taste of the flesh, and often resists the soul, lest it rise to that height in which it feels God, and thus blinds it, but yet it cannot so oppress it that it does not grieve for sins, although man delights in them, and evil spirits have never had such repentance, whence they are greatly ashamed because it is taken away from man by the preserver of both souls and bodies. Which fills Adullam. And thus it arouses the body to wakefulness, and refreshes it to labor, because while it sometimes insists on carnal lusts, it often falls into them, but when it has recovered its strength from there, it relents itself entirely to the service of God. But when it works according to its desires, lifting itself up to God, it follows the words of David, who, inspiring me, says: The words of David and the sense in which they should be taken pertaining to the diverse exercises of the soul and body. 20. They have allured him into the shade (Ps. xvi). Which is clear to the eye: You who are the defender of all the stars, under the quiet of your strongest powers defend me, who am under your power, adoring you, worshipping you, and not looking to a foreign and deceptive god; and free me from the worst and most shameful lusts of evil spirits, which afflict

me in the delight of the flesh. Whence also the soul in the perfection of this victory says: O flesh, and O members in which I dwell, how much more do I rejoice, that I have been sent into you, because when you consent to me, you send me to the rewards of eternity. But the soul which feels that its former works touch it, thus says: Ah, I have been sent into the shadow of such a one, because its delight would make me run like a mill through the firmament of death to work. Which as by the firmament and varying, so also by its qualities the functions of the earth are complex, situated and by the head and the senses which are most active in it, the whole body is regulated; and because also according to these principal things, that is, reason, by which the celestial desires and the powers by which the body administers to the soul it is endowed.

XXI. And the whole body of man is joined to his head, just as the earth with all its appendages adheres to the firmament; and man rules by the sensuality of the whole head, just as also by the firmament which is present to the soul through the experience of celestial and terrestrial things, and rationality. For both celestial and terrestrial things feel, are ingrained in him. That which celestial and terrestrial things feel, is ingrained in him. For both celestial and terrestrial things feel, is ingrained in him. For both celestial and terrestrial things feel, is ingrained in him. For both celestial and terrestrial things feel, is ingrained in him. For both celestial and terrestrial things feel, is ingrained in him. For both celestial and terrestrial things feel, is ingrained in him. For both celestial and terrestrial things feel, is ingrained in him. For both celestial and terrestrial things feel, is ingrained in him.

Of the two powers of the soul, the one of which functions in those things which it functions in governing its body.

XIX. And the soul has two powers, by which it moderates the labor and rest of its studies with equal fortitude, so that when one ascends to a height by perceiving God, and when the other possesses the whole body in which it is, in working there, because it delights in working in the body, since it was formed by God, and it is itself quick to complete the work of the body. It also ascends into the brain, and into the heart, and into the blood, and into the marrow, and into the whole body, filling it; nor does it lift it beyond or more than the possibility of the body itself, because although the soul, remaining in the body, strives to do many good things, yet going forth more, since it can, it grants all the divine grace. It also often works according to the taste of the flesh, until the blood and satisfaction are emitted, and then withdraws itself by rest, until it warms the blood of the flesh and demands its nature; and man is able to worship from the breath of A, so that at the beginning of the operation of his soul he has a desire for everything. For the soul ascends to the heavenly realms, and by feeling it knows how to judge each work according to its merits; and as the whole body is governed by the sensuality of the body, so also the rational soul gathers to itself all the works of the non-embryos of man, considering that according to the members of man, just as moisture makes the earth germinate, so the body of man, through the whole earth, as moisture germinates in uselessness, so also man above above, and has a taste of sin in himself.

Of the intervals, and how the intervals of the human brain are to be determined by the community, and how from the summit of the human brain to the forehead by seven places, by the same measure, the same planets are to be determined; and how this soul, subsisting on the five senses, should exercise itself and its body in accordance with the seven gifts of the Holy Spirit, in good and affections and works.

XII. From the uppermost point of the brain vessel to the extreme end of the man's forehead, seven places of equal measure are distinguished from each other, by which, being distant, they are marked, so that at the aforesaid point the highest planet is noted, and on the aforesaid forehead the sun is shown, with the remaining planets on each side of this place, namely two above, and two below, in the same place, and distant from each other by an equal measure from each other, since these spaces in the head of man differ from each other by an equal measure, just as these planets in the firmament are distant from each other by an equal measure of spaces. And at the top of the head the highest planet is marked, because it has a larger circumference; but on the forehead the moon is placed, because as shame is noted in the forehead of man, so also in the moon, which appears in the open like a forehead, the middle and the side of the times are distinguished. In a sort of prince of others, he is above himself the defense of two planets, or himself the defense of others against the higher fire, under a like shield against the substance of both himself and the moon. But by the distance the highest planet is distant from the sun in its higher degree, so also the moon in its lower degree of its orbit differs from it, the others having equal distances between them, as was said above. Therefore the upper and lower parts of the firmament, like the bowl of a whirlwind, are round, and in the upper roundness the sun is placed, which passes through the same firmament above and below, and emits its splendor, and the wind and wine are poured out of the bowl. This indicates that the soul in the human body, from the beginning of its works to their completion, deserves to venerate the seven gifts of the Holy Spirit with equal zeal, so that at the beginning of its operation it approaches wisdom, and at the end it has fear of it, and that in the midst of it it places strength, fortifying itself with understanding and counsel in heavenly things, and surrounding itself also with knowledge and piety in earthly things, which are to be embraced with equal devotion to it for its help. Therefore, care must be taken for it, that is, for the soul, that it first restrains itself with shame, and between these, as has been said above, it communicates itself with fortitude and also with knowledge, which are understood. And each of these joins itself to the others, which it must accomplish by accomplishing a good work in honesty. For the spirit of wisdom, also the spirit of fortitude, and the spirit of the fear of the Lord, imbue the soul of man in this way, that it may walk wisely in true fortitude, and have fear in it, and also in the other five gifts of this kind, may restrain itself with an equal mind towards the heavenly Creator. For the rational movement of the soul, and the work of the body with its five senses, which is the whole man, have an equal measure, since the soul does not move the body more than it can work, nor does the body work more than it separates itself from invective; but in high fortitude it restrains itself to invective, in the whole man, as well as in illuminating things.

Because the human brain, divided into three cells, and supplying sensuality to the whole body, takes the place of the sun, which perfuses the three parts of the world, strengthens all that is on earth by tempering or quenching, and also lights the moon with its fire.

XIII. The human brain, also consisting of three cells, and having no more, also subject to humidity, and giving sensuality and greenness to the whole body, demonstrates the powers of the sun, which searches the eastern, southern, and western regions, but avoids the northern, and tempers the greenness of the earth by the good sweetness of dew and many rains, and strengthens the creatures of the whole world by tempering its strength, because the brain is also contained in the strength of the skull, so that the powers of the sun are also strengthened by the upper luminous fire to the body. But when the upper luminous fire is strengthened, there is greater danger from its fire on earth than when it turns away, as if it were hiding its face. For when it declines, and with the stars they meet, and they support it with the air, but he himself, descending in this way under the Lord's footstool, remains there in his state, and rules all that is under the earth, just as a hen fosters her chicks, and then, by a happy day, ascending upon the earth, he strengthens all that is above it, just as a hen calls her chicks out of her eggs. And man works by day, and sleeps by night, as he works in the two aforementioned ways above the earth and under the earth, while by day he shines upon the earth, and

(28) Something seems to be lacking.

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At night, with his descent, the earth above is darkened. But just as the flesh of man revives in its deficiency through the powers of the soul, since it sustains his flesh and blood so that it does not fail, so also the moon is kindled from the fire of the sun whenever it fails. Which in the same way the soul, ruling both its body by its powers, and worshipping God one in the Trinity, as if initiating a certain day or a day with the same planet. or it seems to dawn on the other hand, when now strengthened by the spirit of fortitude, which the sun signifies, and submissive to its holy works, it rises again, now it works yielding to the lusts of the flesh. 24. Thus also the soul knowingly rules the body of man in its powers, when he in goodness and perfection belongs to God, worshipping the true God in the Trinity, and not seeking another God in fallacy, as also the experimenters. Which is so touched with the spirit of fortitude, that it contemplates the beginning of the works of their belonging with a line in everywhere, turns away from those which are evil, and thus introduces into the body in which it dwells the sweetness of the higher gifts, by which it induces all its members to honesty, since its powers are helped into one by the strength of the power of God. But when the same fortitude strengthens the soul in this way, it makes the whole body of man serve its dominion, so that it often brings forth tears with groans, and then keeps the man himself in such humility and quietness that he is able to govern himself both in temporal and spiritual matters, being properly instructed in all good things. Hence also his soul, by good study, ascends on high as if by day, doing good works; but while, by consenting to the indulgence of the flesh, he is lowered in sleep at night, now indeed he fortifies himself with fortitude, but now laziness as if it were all day. Considering which laziness is indeed as if night, foreseeing nothing; but as night is sometimes illuminated by the moon, and when it is withdrawn it is darkened again, so the works of man are mixed, so that they exist now bright, now dark. For when the soul, compelled

by the body, works evil with itself, then its own power, lacking the light of truth, is darkened; but when afterwards it feels itself burdened with sins, it lifts itself up against the will of the flesh, loving the flesh, and reproaching itself with all evil works. And thus the light of blessedness rises after the night of sins has been overcome, so that through the soul the evil knowledge is overcome with the flesh, and the flesh is then punished for the works provoked by repentance and amendment. And when the flesh is thus constrained, the soul also makes it with itself a celestial being, because it is subjected to the spirit of fortitude, and also quickly subjected to the fear of the Lord. For the soul helps the flesh, and the flesh troubles the soul, whence also the soul with the flesh revives by doing good and holy works. But the flesh often suffers weariness when it works with the soul; wherefore the soul then condescends to the flesh, which it allows to delight in some work, just as a mother makes a crying infant laugh. And yet in this way, intermixed with sins, it works, which the soul tolerates, lest the flesh should be stricken, because just as the flesh revives by working, because the hand of the Lord has been placed in the work. For just as the sun rises by overcoming the night until midday, so also man advances upward by avoiding evil works; and just as the sun sets after midday, so also the soul consents to the flesh; and as the moon is rekindled by the sun lest it fail, so also the flesh of man is sustained by the powers of the soul lest it perish. That just as the brain, drawing moisture from the viscera, administers heat, so also the higher circles assist the sun, which sometimes diffuses dew and rain, lest they fail from heat with their fires, and that according to these concords or discords are found between the soul and the flesh. 25. And since the brain is moist and cold, has cold, and has and supplies all the veins and all the members of the body, so also the sun, which sometimes causes dew and rain to descend to the earth, all the higher things shining in fire assist it by supplying fire lest they fail in heat. But also because it is moistened by moisture and strengthened by heat, it sustains and governs the whole body, just as moisture and heat combined cause all the earth to germinate. For from the heart and lungs and liver and from all the viscera of man, moisture ascends to the brain and fills it; and the brain being filled with the moisture of these, some of the same moisture descends to the other interior parts, and hastens to fill them. Similarly, the knowledge of the soul brings forth the moisture of tears, when sins grow cold in it, and the tenor of upright desires brings forth the heat of the superiority of desires brought to it by good works, as it were of fortitude, the other virtues come to its aid. And when in this way the soul is infused with the dew and heat of the Holy Spirit, it compels the flesh to be subject to itself, and to serve God with itself. Therefore, from good thoughts and right confessions of the usefulness of justice, and from the fullness of interior desires, the vigor of holiness tends to the knowledge of the soul, and so strengthens it, that also by the same greenness the whole man is fortified against all adversities with such great protections of patience, that from henceforth he cannot be moved in divers ways. For just as the higher stars minister fire to the sun, so also all the interior powers of the soul of man, when he has neglected sins, ascends upward with rationality; but when he descends lest he fail. For he himself is the living breath of the whole body of man, exciting it, but yet he often submits to the pleasure of the flesh against his will. And wishing to persist in good, he is like the sun, but the flesh, remaining in its taste, is like the moon; whence when it fails by sinning, as the moon feels a loss, but the sun often raises itself upward, man's will often rises again by its complaint, as the moon also precedes the sun. Therefore by moisture he delights

in sins. and by heat he mourns by penitence, because moisture is from the flesh, and heat from the soul; and by these two every work, namely evil and good, is affected, just as by it the strength of the earth germinates all useless and useful things. For this joy is in man, namely, because the flesh delights in sins, and the soul is afflicted by them, so that the flesh and soul are afflicted by all the works of man, for the soul dislikes evils which please the flesh, because the flesh is mortal, but the soul is immortal, the soul lives from its absence, but the flesh cannot live without the soul. For the soul is the rational breath, and in its habitation and disposes, as the head of a household orders all his things in his house, and from this also has prudence, by which it rightly arranges the useful things which are anointed with its vessel, just as the heart is covered by the lungs, and from this also it gathers discretion to itself, dividing all things justly, just as the viscera of man are rightly and diacretely joined to themselves. For the soul is fiery, from which it both heats and cooks into one all the paths that it assigns to the heart, at the same time retaining them, lest some be disjoined from others, and filling them, lest any of them be lacking in anything. And thus also with wisdom and prudence in thoughts it orders all the duties of the body: in a good way and holy intention to cultivate faith in God, moisture ascends from the lower parts of the body to the brain, so also in the lower parts by holy desire to know God, so also all the duties of the body by desire to know God, and all the duties of the body by desire to draw God, and by filling the body, so also the soul condescends to the body, lest its duties operate in offense to God. That just as the brain and intestines, when overflowing with fluids, need purification, so also the air and earth in the time of autumn, the former seem to be purified in some places by long and coagulated threads, the latter by dirty foam, and that in the same way the flesh is proved to be dried up by venereal exudation, the soul to be expiated by the labor of penance.

XXVI. The brain also foams from itself when full, and the viscera, when full, produce egestion, and these are frequently in man, as also the hermon is in heat, but after the fruit thereof has attained its full ripeness, the moisture and heat are withdrawn upwards. Wherefore, when the moisture of the cold seems to approach upwards, the air tends upwards, and from the heat of the sun it coagulates in some part, which, by extending itself, flies like threads, and then also from the higher humidity of the earth, it softens, and vomits out a filthy foam; in like manner, when the duties of the flesh are fulfilled, the flesh and then man emits; and thus it works in the very pleasure, and then man begins to work through the taste of pleasure. But when the soul in its knowledge feels that it has done works, it often inspires the affliction of sins into the flesh, because it has done evil, and then it withdraws itself from the lust of the flesh, lest it know sin, and so also the body desires to abstain from sins. And the soul never fails to afflict the body and to inflict harshness on it for the sins committed, and therefore man is always in affliction, so that the soul has a complaint against the flesh, and the flesh nourishes pleasure; wherefore evil is recognized in the work of sin as in want. For the soul often works in the pleasure of the flesh, which it afterwards repudiates, just as even useless and useful plants, touched by the moisture and heat of the earth, preserve themselves. And also when sinners are called, the soul often inspires the body, in order that their repentance may be sought by God, and thus in the midst of these a man does both evil and good. Sometimes also when the flesh of man looks upon its pleasure, the soul reaches out to the heat of rationality, although it is often hindered by earthly habitation, because when the body by its strength retracts the coagulation of its conception by sinning, then the rational soul cools down by consenting to the flesh. But yet then the same soul extends itself upwards to rationality, to which it also touches the heart of man by exposing his wicked deeds, and by extension makes it weep, and in this way it overcomes the flesh, so that the body, according to the powers of the soul, does not suffer from the effect of sins, but places it above, and considering its sins, counts them as if for mud.

Because it holds both the moisture of the watery air and the temper of the sun and heat, and the course of its course does not provide concrete subjects, and according to these moistures the soul, placed under the power and judgment of God, and discrete by the rationality implanted in it, should govern itself and its body in all things. 27. Therefore the vessel of the brain, which is extended with the forehead to the eyes, marks the upper fire, under which the sun burns, whose fire is mixed with the mild humidity of the watery air, and the same moisture is the point of the sun, through which it cannot pass the limit of its place; and this humor, by the purity of the ether, ascending to the sun, mitigates its ardor, lest that which on earth has knowledge and rationality with manifest shame and circumspection to be saved, which suspects happiness, but lets it in under the sin of men; and the same suspicions withhold the judgment of God's strength, lest it show itself in much servitude, and through true repentance they delight in the same examination of strength so that the sins of man

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when that wind makes fire burn, but rationality also moves and illuminates the soul of man. Rationality is fire; and the soul is a flame, from God in man in its being; that which is the breath from it is from God, in man is fire without ardor unfailing and the soul as if it were not intelligible by rationality, when the rest of the irrational creature passes by like the wind, because it is not a blazing fire. For rationality leads the soul everywhere with knowledge, considering them in a thousand ways: and by knowing what man does, whence also in the soul itself it understands good in its knowledge, in joy as the sun burns, and is heavenly. But yet the soul cannot always remain in this ardor of the heavenly, since the flesh of man would fail, and therefore B A the soul brings refreshment to the body in some thing, just as my Son in the hand bodily prayed; now he labored, and then he refreshed his body, and he does this without sin, because he holds back the sun from passing its goal, so also the soul, by consenting to the body, tempers it, lest it fail; and he does this in great purity, insofar as the body of man is not mocked by wicked works, and is not even destroyed for any heavenly intention, just as humidity tempers the sun from being consumed. The soul, therefore, loves discretion in all things, and therefore whenever the body of man eats or drinks without discretion, or does anything else indiscriminate, the powers of the soul are divided, since everything must be done with discretion, because man cannot always be in the heavenly realms. And just as the earth is divided by the excessive heat of the sun, and by the incongruous gathering of the plume it does not sprout usefully, but by the right and useful conjunction of heat and moisture the earth sprouts every ancient sprout, so also by the earth, by the good ordering of temperance, the heavenly and earthly things are ordered and perfected in a good and discreet manner. Now this discretion is loved by those with whom heaven is illuminated, and they love it for its sake; but the devil wanted to have it, and does not want to have it, because it tends either to too great a height, or to too great a depth, or, falling, will not rise again. That just as the blackness of the brain, coagulated with heat and moisture, spreads phlegm or bruises to the body of man, so also the black fire, which is in the second circle, brings storms and lightnings into the world, and in this way also the soul, corrupted by pride, and the flesh of lust, have different struggles with each other, resisting each other.

XVIII. But the brain also has a certain blackness above, because the breath of man, being moist, sends that moisture upwards, which in its flow, where it does not proceed further, makes blackness, and this blackness resists the heat, lest the same brain burst into fervor, just as also the black fire holds back the bright fire, lest it pass its limit; and the same blackness of the brain sends phlegm and bruises to the rest of the body, just as this black fire, tempered, produces thunder and hail of many heavens above the earth. In this way, when the soul extends its knowledge upwards in favor of pride, it is also, as it were, blackened above, because it serves the bright things above. Whence also, even with the purity extended, they lack true light. Whence also it is repugnant, because the same knowledge does not excite the higher strength of heavenly desires, just as the vengeance of God, which gradually examines the sins of men, retains its power in the many heavens, lest it completely destroy the sinful man. And the darkness of the same knowledge brings the concupiscence and rashness of sins to the negligent man above, because it does not look into the heavenly judgment, so that also the same judgment in the widowhood destroys the various excesses of the offenders. The soul, of course, since it has the embrace of love for the body with which it works, often consents to it, and when it has again acknowledged the blackness, this consent in fiery rationality, makes itself afflicted by repentance and fail. For the soul of man remains in that body, according as it finds it in its humors, as also the bee makes it pure, but now turbid. For when the soul with fiery rationality ascends upward in this way, so that the body cannot bear that ascent, then it descends again and strengthens the body, because the flesh is like fragile earth, and thus the soul and body have different struggles with each other, since man works bright and dark works with the soul and the flesh.

That thus the whole body of man is strengthened by the brain, just as the sun is the middle of the planets, the upper and lower are strengthened, and concerning the fact that after the three worlds were illuminated by the sun, God left the fourth dark and cold, and the mystical reason of these according to the inner man.

XXIX. And as the first is retained, so the whole body of man is retained by the powers of the brain, just as the whole sun is strengthened by the higher and lower. For the sun shines on the higher and lower, and the whole firmament, except the north quarter, is circumambulated. For God, whose whole earth with creatures, strengthened, left one place empty, so that the creature might know what and what kind of brightness God was, since light is honored by darkness, and the dark part serves the bright part, an empty place existing, because Lucifer chose it when he wanted to be equal to his Lord. The sun also rises in the east, and in the south it is more and more strong in its ardor; but it turns away towards the west, and thus perfects its flesh until morning. And because it does not proceed towards the north, therefore in the morning and about evening there is coldness on the earth. I the soul of the light shall be kindled, through whom all the lights shall be kindled, the light that shines in darkness, nor shall light mingle itself with darkness, nor can darkness pass from light. For as man in good knowledge, which shines

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is constituted by God, and as in evil knowledge, which has an empty place in which there is no constitution of merit or rewards, light and darkness are signified to the earth. By knowledge, of course, all the other virtues of fortitude are contained, because the same spirit is active in both spiritual and secular causes, and defends man from the snares of the serpent, who, devoid of all happiness and the glory of God, demonstrates that through evil that which is good is known, because a servant ought to be subject to his master. For fortitude, being strong in the beginning and in the doing of good works, avoids evil in him after their completion, and thus resorts to its own justice, and does not desire evil, because in justice rather than in the heat of perversity it draws man to evil. But he who is without a beginning opposes this light, which begins all things that shine, and opposes one thing, which drives away fear, since it cannot be exterminated by them. And just as a faithful man is ruled by God, and just as a perverse man is alienated from Him, so in that man each element is distinct in order. The soul also appears as fire, but rationality in itself is as it were light, and is imbued with rationality, which is luminous, in the same way as the world is illuminated by the sun, because through rationality it foresees and knows all the works that work in man. For man has taste and desire within him, and through these two the blood in his veins is moved with the heat of the marrow; and thus the same man works, as a wheel strives for its course, when it is impelled to desire, because it impels this way and that, so that having the same impulses it directs its many steps. What does the rising or setting of the sun signify in the actions of man, and what does it signify in the human core or in time alone, hidden, not appearing, it becomes excessive and in time restores its summer to the earth.

XXX. The sun, too, obscured by a black cloud, and overwhelmed by lightning and thunder, and by an abundance of rain, does not appear, but when all these cease, it sheds its light again, thereby demonstrating the soul of man, because when it is so oppressed by the body that it acts according to the lusts of the flesh, the light of rationality is clouded in it, since anger is like lightning, and greed is like thunder, and unlawful desires of the flesh are like rains of penance. But when it has then purified itself by penance from these, it is again illuminated in the brightness of the true light, and therefore it exhales its speciality, as if it were fire. It emits what is unlawful, and through it it overcomes both heavenly and earthly things. Because for the sake of both good works it will enjoy eternal life; or if it is oppressed in this way by the body, it casts itself into the places of Tartarus. It also repudiates the devil, whom it wished to be like, and through this it acts evil, it does not call itself God, but recognizes itself as a creature of God through rationality. She also teaches her earthly vessel many things and does works that are heavenly, again consenting to the lusts of the flesh, from which again wringing herself, afflicts her vessel, when she ascends to her duties, sifting out all evil in her same vessel through penance, as barley is sifted from wheat. These are the works of the soul, because when she does good, she is like the sun when it burns at noon; when the summer yearns for evil, she is like the sun when it declines toward the setting; but when she then rises again through penance, it is like the sun when it increases its splendor from storms, yet with its veins and marrow not yet filled or cobelestia, because of the tenderness of the body, is able to discern those infernal punishments, because the body is not yet cooked to perfection; whence also the soul with its vessel is then free, because the same man has then no fear, just as men in the first age of the world lacked the fear of the law. But in the full age of man the soul is strengthened with the body, and compels it to do good works; but the body deviates from its will, exercising its powers according to the desires of the flesh. And this it strives to do as long as it lives, unless it is restrained by the powers of the soul through penance.

Because the forehead, standing between the brain and the eyes, thus collects the infirmities that arise from the brain and stomach, just as light receives those things that descend from above and those that arise from below; and because the white of the eye and the pupils insinuate in their humor pure ether, stars, and vapor ascending from the underlying waters, and the manifoldness of these is considered in the qualities of the soul.

XXXI. As it has been said of the soul, that it arises from the forehead and from the extremities, it has been said, that the forehead and from the eyes, standing between the brain and the eyes, supports the constitution of the brain and eyes, and contains within itself the infirmity that arises from the brain and stomach, just as the moon, surrounded by stars under the sun, receives in manifold those things that descend from above and those that ascend from below. For the eyes, which behold many things, show the firmament of the stars, which shine on every side. For their whiteness designates the purity of the ether, their clarity also their splendor, the pupil the stars, which are in the same ether; but their moisture, the moisture with which the same ether is moistened by the waters below, not by the fire above, is demonstrated. This is therefore, that between knowledge and circumspection the soul in true penitence, dwelling its vessel by the grace of God in knowledge and circumspection, marks the way of them, because it walks aright, when it loves chastity, and by looking at it reduces to nothing all harmful things in itself, lest they be promoted openly, or reduces to nothing all the eternal and transitory things, walled in the strength of the heavenly virtues, it well moderates in itself. For circumspection, by which a faithful man foresees for himself every good, demonstrates the burning desire which he has for things above. For the consideration of circumspection, by which a man diligently considers those things which he sees useful to his soul, seeks the sincerity of the true power of being; but the perspicacity of the same considers all and loves the beauty of penance itself, when a man sees himself cleansed from sins. His intention also, which is as it were the pupil of the eye, clarifies the burning and shining of sins in it, but indulgence is dispersed by the moisture of tears, lest the power be struck by the judgment of God, and is initiated. For the soul, as a vessel, when it is pious and fiery, and breathes with air, and with knowledge and rationality, accomplishes and discerns all things. For the soul, strengthened in the body, begins to work mightily, and desires to do this; but many infirmities, namely of the flesh, occur to it in the marrow, in the blood, and in the stomach. For from the heat of the marrow the blood of man heats up, and from the weight of food the blood of the stomach burns; And these infirmities are a kind of obstacle to the soul's strength, because from the ardor of the flesh, which Satan has cunningly woven, sprouts, and ascends to the soul from earthly things, and proposes to it that because man is flesh and works according to the flesh, many and it itself through the body which is below, many are forced to do evil with him. For when the soul is surrounded, there are works which the soul is like the moon, star-forming with the rest of the creature, so that the works of its art, whether of the higher or of the lower arts, are seen and known in its vessel, like stars either bright or dim shining in the firmament. White knowledge also appears in man as the white of the eyes, and understanding shines in him as their clarity, and rationality shines in him as their pupil. For which reason also man is thus forced to strive towards heavenly things by groaning and weeping, where he considers himself unworthy of the reward of eternal reward, since he knows himself to be burdened with many sins, and therefore strives only to escape the punishments of judgment.

For which reasons both tears from the bodily fluids collected by the eyes, and rain from the lower waters, flow upward from the clouds, and the loving expression of these according to the affections

of the soul.

XXXII. And when a man is moved either by joy or sadness in his heart, the veins of his brain, the veins of the sinner and the lungs send the fluids upward to the veins of the brain, and they, receiving them, pour them into the eyes. And thus they bring a man to tears, just as when, either at the beginning of the augury or the loss of the moon, the firmament is moved by the noise of its coming, the sea and the other waters of the earth are shaken, they produce their sea and fluid from themselves. But the clouds themselves, namely smoke and fluid, receiving them, extend them to the moon, which she, drinking as if thirsty, sends back again to the clouds, and rain corresponding to them makes them shine, because in this way from the lower waters which the clouds draw up and send back again, rain descends upon the earth. So also when the soul in man sometimes rejoices from the assurance of his salvation, or as if he were mourning the weight of his sins, the knowledge of man is moved by fear with a conscious confession of repentance, and with these sighs it is raised up, and the circumspection of his works makes him weep tears from the Lord himself, because when the fear of the Lord shakes a man, man compels himself with sighs of sorrow. Just as when a man weeps with sighs of sorrow for worldly things, he turns the minds of many back to the desire for heavenly things, neglecting worldly things. For when a man departs from God, and leads him into oblivion, his soul soon trembles; whence also all the members of man, which are filled with his powers, are moved into a strange way, as if God were not to be revered and feared; but it proposes to its vessel the shame and confusion of sins, and makes it sigh, so that these sighs bring forth tears. And so from these sighs and tears the greenness of repentance rises. Wherefore he himself, being again aroused in good works, examines the burdens of his sins with such diligence and repentance, that the flesh of his members is somewhat withered, and such bitterness in his heart grows to such great lengths, that he is born to say to many: And so I have overcome in God, and with her I do penance by sighing to God, who deigned to assume the form of Adam from the Virgin. Wherefore I also trust that He does not despise me, but absolves me from my sins, and also, through the face of His holy humanity, receives me penitent in true faith. Then the soul and body join themselves into one, and in unison they yearn for God, because the soul does not at all delight in sins, but only from the stupor of carnal lust is the flesh compelled to consent, because if the soul had pleasure in sin, man would always be soiled in the mire of sins. For the soul does not delight in sins, the elements that sustain man do not compel him to sin, but nevertheless show him sweetness and gentleness towards good things. And whenever the soul is forced to do evil deeds with the body, they displease themselves when they are fulfilled, but when it has accomplished that which is good with the body, it makes the same body rejoice. Wherefore also a man who does good, through the grace of God, is loved by men, without his knowing it; who sometimes in so much for

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makes, the gods desire to work good things inexplicably, a certain way even angels cannot be extradited by contemplating the face of God. The soul gives birth to the body, lest it have sins, and through the humble itself it contains sighs and tears and sends them forth, insofar as they draw water upward to the virtue of man, just as clouds also draw water upward and send forth letters. For just as no visible form is without a name, so also is there without a measure; and what does the equal measure of the exteriors of the eyes signify in the interior man.

XXXIII. As before, no visible form is without a name. as no visible form is without both eyes of man have an equal measure, and their speculative vessels exist in their circumference equally. For God virtues exist from vices, equal to them. For God virtues exist from vices, equal to them. For God virtues exist from vices, equal to them. For God virtues exist from vices, equal to them. For God virtues exist from vices, equal to them. For God virtues exist from vices, equal to them. For God, virtues exist from vices, equal to his.

Because just as no visible form is without a name, so also without a measure; and what does the equal measure of the external eyes signify in the interior man.

XXXIV. The soul also shows in rationality how much it demonstrates. From the divine things of sinning and man to penance. From the divine things with all diligence he sets his sin to penance, as if he were to strive for fire; but yet, in comparison with eternal glory and inexhaustible retribution, he will hardly be able to consider how he is to be saved. For if man's penance were above the sand and the waters of the sea, he would hardly be able to consider the salvation of his joy for the ineffable glory of eternal life. And oh, where is he found who does not fulfill the desires of his flesh by turning away from sins? For the knowledge of the rational soul is in two ways, each one knows good and feels evil, actively in good these are the duties of the soul, in which the body is much present. Whence by working, according as it is explained in evils.

For just as man is strengthened by his eyes and other senses, and is enlightened by the sun, moon, and stars, and by the moon's assistance in the heat, so also is the soul enlightened by true works of penance, and sin is quickly washed away by sighs or tears.

XXXV. Man is also washed away by his eyes, he sees with his nose, he smells with his nose, and he tastes with his mouth; just as also by the nose of the sun and moon, the highest stars, which they attribute to themselves with ministry, some sometimes ardently send into other constellations, so that one light is excited by another. For the soul, when it is able to understand the shameful as by smell, sighs, and with it as by taste, it perfects itself with the body, it makes man shed tears, and it sends forth sinfulness to him through knowledge, sighs through the report of sins, and tears through the effect of sins. But penance is the enlightener of the soul, and in itself there are sighs and tears, and it quickly washes away sins in man, in which sighs and tears are generated, which are present in true penance, just as it also enlightens by the spirit of fortitude and fear of God.

That just as the head and upper parts are supported by the mind by clouds, just as the bones in man are hardened by the spring fire, and the marrow is coagulated by the cold, and the earth is hardened by summer and winter to be cultivated for fruition, so also the minds of the faithful are strengthened by the fire of the Holy Spirit and the dew of compunction for every good thing, and are weakened by the inertia of torpor and negligence. 36. Where the soul which is in the head of man is contained by the chin, in such a way also all the aforesaid are supported in their appointed places by clouds, which indicates that the minds of the faithful so seize the stability of good works, that persevering in good things they may reach heaven. The heat also signifies the bones and the cold the marrow in man, because the soul by fire boils the bones, and by the cold which it draws into its vessel coagulates the marrow; so also by summer and winter the whole earth is tested, so that its fruit by the cold of the firmament under the earth coagulates, and by its heat it is dissolved. The heat and the boil of the sun and the mixing of the waters in the clouds so conjoin themselves, it is brought down to the low, so that by these heat the fruit is formed into the humidity of the waters, as it were by cultivating the earth so fruitful when it is perfidious, so much the fruit perfidious to the perfect, so much once its vessels perfidious to the perfect, so much once its vessels before the last day, entering and leaving, are neither scattered here nor there by scattering themselves. And the soul in man is strengthened for every good thing by the fire of the Holy Spirit, and is weakened by the cold of torpor and negligence. For the fire of fortitude and the compunction of the mind of man, mingling with each other, produce good fruit in man, and so strengthen and adorn man in all usefulness that he can never be separated from the service and love of God. For when a man has run into the trouble and trouble of sins, the fire is suppressed as if through thick smoke, lest he burn in his own strength. For when, through the directness of the soul, he wishes to weave sighs for the heavenly country in him, he soon weaves sighs for the heavenly country in him, just as a bee builds a honeycomb with honey

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in his own vessel, where also new and old are mixed together, with true humility, lest they be burned by the heat of pride and wither. Therefore, by the fire of the Holy Spirit, and by the humidity of humility, the fruitful virtues are brought forth in the vessel of the Holy Spirit, in which wisdom builds a dwelling for itself, so that the same man gathers to himself the virtues that are

most serene before God and his angels, as if in the fragrance of all spices, where they do not fade away from henceforth. Also about the usefulness of the senses in man and the stars in the world, and that the trickery of the devil, by which he deceived Eve, and the original sin through her rises to all posterity, is like a mist, which rising from the noxious air, covering the earth, both harms the fruit, and prevents the sight from being discerned in the brightness of the day.

XXXVII. But also by the sight of the eyes, hearing, smelling, even the rationality of the mouth, and as either it is governed and or how they are, just as every constitution of the firmament is governed and illuminated by the sun and moon and stars. For man sees through the eyes, is governed when wisdom knows, and apprehends the same through hearing, smelling, and tasting. But what he gathers in his breast, he knows by knowledge, but he does not see with his eyes. For the serpentine deceit was also hidden, which then manifested itself when he first asked Eve what she did not know, and deceived her, since she herself was without deceit. This beginning arose in the first original sin through the deception of the devil, and it is like a mist that rises from the noxious air, covering the whole earth, so that the pure day cannot be seen, and which corrodes the works of wisdom as if by designating. So also deceit has neither jollity nor joy, nor is it in any part at rest. This also designates that every sense of man inclines to the intention of man, just as this virtue leads him to the covering of man with haste, and there also directs his senses, but nevertheless the thoughts of his heart remain unknown, since they remain in the eye. So also Eve was not deceived by him by the devil, she knew his cunning, because he had so covered himself entirely that the deceit itself could not be seen by the first parent. Hence he overturned the whole world in evil, because he had no good in himself.

That the eyebrows, given as a defense for the eyes, indicate the paths of the moon, subject to increasing measures and losses, and that according to this the soul should be kept in harmony and security between prosperity and adversity in the fear of God.

XXXVIII. But the eyebrows of man declare the paths of the moon, namely the one way by which it goes under the sun to restore itself, and the other by which it withdraws when burned by the sun. And the eyebrows are the defense and defense of the eyes, just as the moon is the protection and nourishment of the stars, because while it receives the fire from the sun, it helps them in this, lest it overflow into hostile fires; and while it is in loss,

it pours its fires into the stars and not into the sun, because it, as a prince, is always in one state. In this way also the soul sends constancy and security in man to the fear of the Lord, which are as it were his way, because while a man fears God, sometimes prosperity, sometimes adversity also meets him, in which he must walk aright, so that he is neither exalted by prosperity nor oppressed by adversity. Whence he is also fortified with the spirit of fortitude, and shows himself robust in all things. For these virtues provide protection for man's intention, just as the fear of the Lord is the foundation and shield of other virtues, since when he himself is clothed with fortitude, he gathers

the other virtues to himself, where he makes man with heavenly desires as much in adversity as in adversity as in heaven. Of the nose, mouth, ears, as much in heaven as in heaven. and what their diverse effects signify in the elements of the outer world and in the interiors of the soul, and that in all things the examples of the saints are to be followed.

XXXIX. But also from the nose to the throat, with the watery air with the strong and white and bright air pre-shown, the nose of man signifies the air that moves the waters; but the mouth in rationality demonstrates their humidity, while the ears manifest the noise and sound of the waters themselves, which are suitably flooded by the wind of the watery air and by the elevation of the clouds. For by hearing the interior parts of man are shaken, just as the sound of the higher watery things is pervaded, as if demonstrated by their humidity, they are moistened in the higher, lest they be consumed by the heat, the waters are stirred. But through the nose the serum tends to the higher things in length, this and that this air which is watery transmits its humors into the purity of the higher ether and into the heat of the higher fire, and from them it receives the temper of strength lest they be dissipated or dissolved by diffusion. Through the nose also the brain and veins are purified, because even the same elements, sometimes stirred, are often purged by the moisture and essence in the higher things. For pure ether is permeated with the humidity of the watery air, as has been said, just as penance is enlightened by the works and examples of the just, and as the hearing of the ears takes in the words of knowledge, into which words exclaim. Also the breath of the mouth and the humidity of the rationality of the mouth join themselves into one, and have a moist moisture; and just as water also flows, resonates, and pervades the whole earth with its humidity, so also the watery air moistens the higher elements. The breath of the soul is also straight again, neither ascending nor descending, just as the same watery air holds its paths as it is placed. This also designates, with a discerning intellect he tastes intently of a good odor, and the examples of the just, which he had infused with the greenness of the words

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of others, he has crushed the inner heart, so that, imbued with the grace of the Holy Spirit, he may retain the odor of virtues with every desire.

Therefore, temperance, smelling the fragrance of happiness, and considering the works of the faithful, which they perfect both by persisting in good and by abstaining from evil through repentance, commits them to the power of God, lest they be dissolved by immoderation, because through temperance the knowledge of a man, purified by the fragrance of good, makes him strong in all good things. For penance is often lifted up by true groans, where true and holy words of moderation are repeated in these. For the virtue of right moderation should be in these, insofar as a man makes all his works good, lest he exceed his measure. And so that in water some exceed the utmost. And so that in water some exceed the utmost, who tempers with moisture the fruit, namely, in summer the greenness, but in winter the dryness; and as by the breath they receive strength into the fruits

of the earth, so by the mouth of man the whole man is nourished; and as by the brightness of the sun the world is illuminated, so also by the same breath all the higher spirits are tempered and produced. Similarly, by the examples of the just, compunction sometimes arises in a faithful man, which brings to him the greenness of good works and the dryness of evil, namely, when he desires good things as if in summer, and when he despises evil things as if in winter. This knot, having been delighted and nourished in these fruits of righteousness, is constantly inflamed with heavenly desires. That the inundation of waters is shown in the tongue of man, and what is figured in the inundation of the same waves in the interior. 40. But in the tongue the elevation of the waters, by which it is substantiated for the inundation, shows the elevation of the tongue itself formed into waves. By which is designated

that the soul, desiring to be in heavenly desires,

impels its vessel to the praises of its Creator, and makes it

produce constant prayers with devotion of mind.

And the soul is moved by humidity, and sounds by fiery

noise, and through the place where it is fiery

it knows God, and through the fact that it is a breath, it pantth for God,

who is spirit.

Which when it perfects those things that are good

has a just path, like pure air that

is free from dark clouds; but when it works the putrefaction

of sins, it is like a flood of waters,

which overturn the pure path of the air. But when he then confesses his sins, as it is written in the Gospel of the steward who, by forsaking his sins and reducing his debts, turns to mercy, and when he later wakes up Lazarus, he sighs deeply, and fixes his correction as a firm fence around him, and approaches good again, he works steadfast repentance as a firmament, lest he again commit evil by beginning to sin.

What is the real strength of virtue expressed in us by teeth, which are hard and have no marrow?

XLI. But in the teeth the same waters are retained, the way of the tooth is strong and firm, namely, strong and white, and when they exceed, they are dissolved. By this it is shown that the mind of man, with the grace of God, is too diffused through animations, so that it does not voluntarily attract to itself illicit desires, which are also sometimes created in man by the works of sin as a storm, sometimes by their repentance as a medicine. For man's teeth are not hollow, nor do they have the softness of marrow, since they are not clothed with flesh, but are coagulated and hardened by the brain and by all the constitutions of man's form, which are placed according to the firmament, and rise into hardness by the heat and humidity of the head. This indicates that the rational soul, consisting in an infinite equality of life, receives no detriment either through the growth of the body's vegetation or through its decay, since it is the breath of Almighty God, who invisibly infuses all creatures with the power of his Creator, ordered by his Word, and visibly moves them, and by giving them life, remains invisible in them, just as God established every creature that he created for the service of good by a certain invisible power of his own possibility from the greenness of the earth and the heat of the air, and also the humidity of the waters, and provided for the same soul a garment, namely, a body, unknown and alien to its nature. Why is it that a child, although it has bones, is born without teeth, and that men, when they decline into senses, lose those same teeth, and what can be demonstrated according to this? XLII. For when a child is tender, and does not yet have the strength of his blood, he lacks teeth, because he is also cold, but after the blood in him is strengthened and infused with heat, his teeth grow and become strong. But when he reaches old age, the blood in him diminishes and the heat in him weakens, and his teeth are again turned to detriment and commotion because of the coldness. So also when the soul is first incarnated by the command of Almighty God, it warms its body, which was created from the four elements, with its own fire for a long time until the soul in man's infancy, because of his innocence, while still sucking tender foods, tastes it, just as Adam did not taste it before his transgression, living purely and implicitly. But when man, by

he has received the strength of his blood, innocence ceases,

because the taste of sins then rises in man,

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the soul being depressed in him against its nature by working in him, and overcome by the body by living in sins. And just as after the setting of the sun its splendor is withdrawn from men, so after the commission of sin it is tormented, groaning and weeping, for the loss of the joy it had before. For the taste of sins contaminates the body and blood and all the bowels of man by the work of sins; but after sins are committed, man is often led by the weariness of his sins into sorrow of heart by the sighs of the soul. How or whence teeth are formed in children, and why they are clenched in the meantime with grave pain, and the meaning of these in us.

XLIII. But when an infant is tender, the fluid from his brain descends to the gums, and with certain other humors it forms a cavern in them, in which, like little flowers, they lie hidden during the winter in the branches of a tree. But when the strength of the blood and the heat, as if summer, have risen in him, the same liquid, coagulated with the other humors and the heat of the blood, bursts into the teeth, just as when the heat of summer comes, little flowers begin to appear on the branches of trees. For a child, before his teeth come in, with his gums hollowed out by the brain fluid and other humors, is kept in the meantime by the severe pain of weakness, who afterwards, when the summer of childhood is over, is established in the fullness of his blood, the health of the soul being lacking in him through the ampleness of the flesh, the man is lascivious and ample, and therefore the man of that summer must be held under great guard of fear. So also the soul rules the body, the same man is still placed in doubt; which however he may wish to do in the body, who is led captive and bound, and when a man, through the taste of sin, works with his body contrary to his nature, though unwillingly. And just as the heat of summer brings the sprouts of the earth and the fruits of trees to maturity, so a man, delighted by the allurements of the flesh through the fervor of his blood, does not cease to perfect whatever vices he is able.

That the teeth, which round and carry the food by which man is nourished, obtain the likeness of a mill, and how the soul imitates these in its interior.

XLIV. The teeth also, which round and carry each food by the power of food, round and carry the air of the waters, and are a circle of stone burning with heat. For just as a man tempers the stones which he reflects with his teeth, so also the soul in him works with ardent zeal whatever he has chosen according to his will. The soul itself also, through which man receives his own and taste for perfecting any work, whether good or evil, rounds the mind as if in a millstone, and incites it most ardently, in the manner of fire, which, being inflamed by the breath of the heart, burns more strongly. So also the soul in the four elements from which man was created, works whatever man wills by the capacity of rationality, rounding by the desires of his heart, just as a mill built by human art is moved very quickly by the waters. And just as it is suitably and often strengthened by the art of man to maintain the speed of its circuit, so the soul remains in man by the grace of God, and is helped in good, to whom, however, at other times in evil, evil pleasure and consent are instilled through the suggestion of the devil.

Because by the chin, throat and throat are indicated the diverse functions of those who have them in the body, and the various effects of the clouds in the world, and the manifold effects of virtues in the soul.

XLV. Now by the chin, which hangs like a curved bow, and elevates the face of man, and by the throat which receives all the strength of nourishment, and sends it temperately to the belly, and by the neck which also supports the whole head with its strength, the diversity of clouds is designated, some of which, by the gravity of the rain, incline themselves a little downwards, in sensibility. Some also, touching the earth with the power of the air, temper it in such a way that it produces fullness; Some also, like a sieve, by bearing all the volubility of the firmament, extending the mind to the ground, know the heavenly country and the punishments of hell with the two eyes of rationality, namely the knowledge of good and evil, because with its face, which is raised by the chin, it beholds any visible thing, and considers what it is by the intellect. For just as man distinguishes everything through the soul, so he arranges them, that they may breathe honorably before God and men; just as the throat also transmits the food it receives to the stomach in moderation for strengthening, so that man, strengthened in this way by true and pure faith, may be able to look worthily at the royal throne of the true Solomon, who is Christ. For faith directs all the thoughts that arise in man from sin to despair, but the thoughts that proceed from it in simple truth, through the sighs of the soul to the true king. This strong and true virtue also restrains the other volubility of the firmament in the manner of a sieve, so all good things and good covenants preserve perseverance in men. But unbelievers, who, by faith, are put aside, are all unworthy of God, just as digested food is emitted with its stench, so are they assigned to hellish punishments, and not undeservedly.

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That by the hair, which adorns the head decently, outwardly, the drops of dew or rain, with which the earth, supported by grass or fruit, is adorned with beauty, and inwardly, the worship of innocence and chastity and humility, by which the soul bows before God, are demonstrated.

XLVI. But the hair hanging from the head shows the drops of rain, which descend singularly through the clouds, and by watering the whole earth, bring it to fruitfulness through greenness. Similarly, the soul, which is sent by God into the mortal and failing body of a child, still raises it with its strength and simplicity. By it too, clothed in the garment of innocence, in natural simplicity, it is greatly adorned, because every life, which it secures as it drives away storms, produces the fruitfulness of all virtues, in the manner of the earth which brings forth its fruit by germinating through sweet rain. For innocence is the queen, clothed in a golden garment, by which chastity is understood, whose virtues are multiplied like rain, and the head of that same chastity is humility. These two virtues, associated with each other in man, make heaven resound with praises, and fill the earth with examples of holy virtues.

Hence it happens that in the heads of some men the hairs, while retaining their strength, are not uprooted, and in the heads of some they are weak and are lacking by a hundredth, and that according to these both fertility and sterility are denoted, both of fruits on the earth outwardly,

and of virtues inwardly in the soul.

XLVII. But that the hairs of some men, though they are grown, retain their strength, but are uprooted, is in those whose flesh is moist with humility, and the earth irrigates and produces a multitude of grass. By this it is shown that the soul, by its powers, works the fruitful virtues of good works in those men, who, willingly hearing the words of God with devout minds, by the fiery inspiration of the Holy Spirit, often produce the moisture of tears in their sighs and heavenly longing. Their holy intention, as if in the fatness of a good earth, brings forth the fruit of fruitful works with joy, so that the soul, in these works with the body consenting to it, may now rejoice in Christ with exultation, and, truly strengthened by the sweetness of his charity, may persist in happy perseverance so that it may no longer wither away by any wandering of spiritual or carnal vices. They are effective in baldness, this is because their flesh passes dry in the heat, their hair is parched and singed, and they themselves wither, since they have no moisture, just as even the earth, lacking moisture, is devoid of the greenness of grass for its heat. Thus those men who live in such hardness of forgetfulness of God, that they consent neither by the admonition of the Holy Spirit, nor by the doctrine, or the counsel of faithful teachers to the will of the soul, are likened to a dry earth which is without moisture, and for its heat produces no fruit, because all their works constitute according to their will the desire of themselves and not according to the nature of the soul. Whence also, oppressed by the manifold vicissitudes of sins, they tend to heavenly things with no hope of happiness, nor do they desire earthly things. For these men are not warmed by the fire of the Holy Spirit, so that because of the inconstancy of their dead, which as if for the sake of time displeases, and therefore they are deprived of the stability of holy virtues, just as the head is deprived of its hair.

What in the different effects of the soul does the position of a man with his face facing east, west behind, south to the right, and north to the left signify?

XLVIII. A man therefore facing east and as if west looking to the east, and thus their bodies are separated from one another, directs his right arm to the south, and his left arm to the north. This knot and the soul with its powers and the four elements, by working in man through the knowledge of good and evil, flies, by the knowledge of good looking to the east, and by the knowledge of evil looking to the west; so that man, inflamed with the knowledge of good by the fire which is God, will in the perfection of the most holy works desire with the south, but in the effect of evil works be punished with the punishments of the north, according as he has sinned. For the soul itself, which renders the body sensible, makes man cold or hot in its own powers, so that he feels by itself the heat of the south, and the cold of the north, which can be proved in the breath of man, which he himself emits either as a creature or as cold, according to his will. Man also desires in the Creator, works good or evil with the soul, in the right hand the soul in fear. Whence the love of God knowledge is overcome by this help of the grace of God in man, just as the left hand is pressed by the right hand, which is of greater strength. For the soul, which is a breath from God, remaining invisibly in the body, is recognized by moving it to any work, not by force as such but by the virtue of rationality; just as the wind is felt not by sight, but by sound and movement in its breath: but yet what these are, human knowledge is unable to comprehend or understand.

For, as the neck, shoulder, and arms adhere to the neck with the hands, so the four principal winds and how their own are attached to their collaterals are connected to the firmament; and how from this the four winds are likened to the four powers in men, namely thought, speech, invention, and groaning; and what does it signify that there is greater power in the right than in the left.

XLIX. As the shoulder blades and shoulders adhere to the neck with the arms and hands, so also the four principal winds with their collaterals are connected to the firmament; and the flexures of the arm, the shoulder with the shoulder blades, the hands with the fingers will help, just as from this the principal winds with their wings, that is, with the collateral winds, support the firmament, and hand is joined to hand, as also wing is extended to wing of another. But these things indicate that the soul, which comes into existence through the life which is God, and does not have the breath of the Spirit of God to live, as the human body does, gives life and sustains the body with its own powers, just as the stars do the firmament with its point, which is the earth, which the Word of God, having established in the midst of the firmament, has established and illuminated it immovably. For the soul, which is sent by God into the body invisibly and secretly, makes man know God through silence, look upon heaven, and work in the heavenly things. And as the dew falling invisibly on the grass makes it fruitful, so God establishes man, namely his own, in him, and treads the earth, namely the desires of the flesh, with his feet, and with his whole body he irrigates it with the hidden sweetness of his grace, leading it to heaven, the origin, to the fruits of his grace, while he works contrary works of his eternal kind upon the supplicant, evils with the four elements, in the manner of the winds, or winds that exercise their powers in the upper parts of the air, and yet sometimes deposit their breaths in the filth and impurity of clay. For the four powers in man, namely thought, speech, intention and groaning, are likened to the four principal winds. And just as each of these has the power to send its breaths to the right and to the left, so the soul, endowed with these four powers, can by natural knowledge turn in whichever direction it wishes, choosing whether good or evil. For the south wind has two collateral winds, as it were two wings, one of which is warm towards the east, which signifies good and holy thoughts, which the Holy Spirit perigntes, and the other of intention. But the other towards the west is cold, which signifies the wicked and the unwise, but the cold in the fire of the Holy Spirit do not warm, but designate cold and wicked works. The fire, also the breath, which the soul of reason delights, feels, although to the blood, by which man perishes, yet to the body naturally looks up to the heavenly things, yet it also supplies the body with strength, just as the sun warms the fetid and putrid spring of the most unclean with its rays. But the north wind is useless to all creatures, for it also has two wings, one of which extends to the east, the other to the west; which designate the knowledge of good and evil in man, by which he himself considers all useful and useless things in his mind as in a mirror, just as the earth is governed by the firmament above and below. The wing of the eastern wind, which tends to the south, shows the man who ascends to God through good works in the embrace of true charity; but the wing that looks to the north signifies the man who is soiled by the wills of the flesh. And just as these two collateral winds are joined to the eastern wind as if by two wings, so the good and the evil of the soul, good in joy and gladness, by which it shines like the sun in its power before God, evil by which good and holy works are obscured by the blackness of sins, as if the brightness of the sun were obscured by dark clouds. For man, through the good intention of his soul, greatly fears the punishments which he knows to be in the north, although the body is accustomed to the delights of sins, and yet often oppresses it. But this intention of the soul also has two wings, one of which is the fear of God, which is kindled in man by the admonition of the Holy Spirit, and

L. But the soul is also diffused throughout the whole body, just as the windiness of the same winds pervades the whole firmament. For the soul, which is sent by the Spirit of God into the body, pervades it all with its powers: and just as the breath of the winds pervades the firmament, so it makes man love God most ardently, and work the most holy virtues having the sweetest taste, because the words of the Lord are sweeter than honey and honeycomb to his mouth. And so the soul most diligently pervades the firmament, namely his body, with the incomparable ornament of virtues and the most sweet beauty of the works of the saints. Because just as one arm helps another to strengthen the firmament, and what can either this, or even the calm breath of the same winds, or the turbulent discourse of the soul figure in it.

Ll. For man supports himself, and rules and sustains himself entirely with his legs, and goes windy, just as the four principal winds with their collaterals assist every firmament in tending the position of the others. These indicate that the soul flies in man with four wings, namely with sensuality, intellect, and the knowledge of good and evil. For with sensuality it operates in man according to the taste of the flesh, but through the intellect it discerns its works, whether they please God or men. With two wings also, namely the knowledge of good and evil, man accomplishes every work in the soul, by the diversity of which it becomes known what kind it is, because through the soul it seeks salvation from God, but through the flesh it seeks honor from men. And thus sometimes through the knowledge of good it ascends to heaven, sometimes through the knowledge of evil it is cast down to the earth. But when man is sometimes

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freely touched by the Holy Spirit inwardly, with a weight of A cent, in his youth through the taste of the flesh, which he felt weighed down in his soul by his sins, doing penance for his wicked works, he sighs to God; and just as the winds sometimes describe the firmament in a calm breeze, sometimes in a storm, so man is always occupied either with man or with evil. Just as the reflections of the winds are to be determined in the bends of the arms and in the joints of the shoulder blades or hands, and that just as the right and left and the firmament and the earth cooperate with each other in some things, so too man accomplishes all his works through the knowledge of good and evil, although they are contrary. Lll. For in the bends of the left arm the main east wind is designated, but in the bend and in the joints of that wind are shown, in the shoulder the collateral winds of that wind are shown, in the shoulder also and in the hand of that shoulder the blows of those collateral winds are manifested. But in the bend of the right arm the main south wind is shown; in the shoulder and in the joint where the hand is joined to the arm itself, the collaterals of this wind are also made manifest; but both in the shoulder and in the hand of the same arm the vents of those collateral winds are noted. This is because the soul, holding in the members of man the likeness of the wind, naturally causes each of them to bend and move, and man also works with it according to the taste of the flesh. Therefore it cannot excuse itself from sin, since man is coagulated and conceived through the ardor of lust, like milk, and on the right side good, and in each wind to the other, is joined to the body by the soul. In the same way, on earth, knowledge tends to God, but in evil, it inclines itself to evil, and just as a wise lady is offended by a maidservant, and just as a wise

lady by a maidservant sometimes over the likeness of the wind the firmament to the earth, although they are very distant from each other, they agree in some association, so man accomplishes each of his works through these dissimilar sciences which he has in himself. On the threefold dimension of the human body and the thickness of the sphere of the world, and how the life of man according to childhood, adolescence and old age fits into the same dimension. Llll. And from the very head of man to the end of his throat, and from the same end of the throat to the navel itself, and from the navel to the place of need, from the summit of the firmament to the mothers, also from the summit of the firmament to the lower part to the summit of the lower part of the number, to the earth to the very end, as from them the summit of the earth to the earth, and from them the summit of the earth to the very end, as from them the summit of the earth to the last day of man's life, according as childhood, adolescence and old age require, he works. In childhood, namely, through innocence, in adolescence through the taste of the flesh, which they follow above from their sins; but in old age he has a weariness of working; therefore he strives to quickly put an end to his works, whatever they may be. For just as the craftsman always establishes the firmament for his walls in equal measure, so the soul, which works in the body, establishes the possibility for its works in equal measure for the end, neither of which has the other's sum of good and evil, neither of which works in the other's sum. Because the upper part holds, it is hard and impenetrable, and what is found according to these in the soul of man. Llv. But the middle part of the earth, that is, the upper part of B itself, the middle, namely the lower part of it, holds, but the middle, namely the lower part of it, holds, it is hard and impenetrable, so that even the hardness surpasses it. In this way also the rational soul has a certain greenness in its powers, which penetrates the soft, or the great hard which by the hardness of cutting with steel acquires greater solidity any things; and as any things are consumed in a furnace, so the works of the body are completed by the burning desire of the soul. For the body itself, as the hard part of the earth, supports the soft part of the earth with love, and all its works work inseparably with it, to whom also as a woman adheres to her husband, from whom she cannot be separated, since the two C are one in the flesh. What is the measure of the shoulders, elbows, hands also and feet, up to the end of the big toe, winds in some proportion similar, in the interior of man but is in both shoulders. Lv. But from both shoulders to the flexure of both arms, and from the same flexure to the end of the middle finger of both hands, there is an equal measure. The hand also from its joint to the top of the end of the middle finger has the same measure, which is from the ankle to the end of the greater joint, or even each principal wind with its collaterals, and their breaths, exists in one measure. For man, by the power of rationality, is sometimes delighted with good and holy works with a vain intention, D, which when he begins to work, his blood, which was conceived in sins, is completely stirred up in him by the labor of the work begun, and thus, through the weariness of working, he leaves the work late and incomplete. The good also which before, not in God, but of his own virtue, he had believed to be included, imperfect for the sake of that also, he begins to delight in God, before he begins it, he delights in it, only afterwards he becomes bitter about its imperfection, and because he has done such, man is also sadly at the bend of both arms, works which man by the elevation of the mind of the arms extend to the end of the middle finger of both hands, demonstrates that man erases the works which

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by the elevation of the mind he has worked through penance from the living knowing and rational breath from the divine. Hence also while the soul remains in the body, it can never have full joy, because the body and the soul are opposed to each other. Unable to bear the conflict of which man, due to the greatness of the sadness within himself, fails, and groans to God with a contrite heart, humbles himself with frequent sighs, and thus humbled by the fear of God, he turns away from evil works and those contrary to the soul, doing the good which are signified by the hand, and also running the ways of God which are shown by the feet. For the hand and foot are signs, because they signify that the soul is from good works; but that from bad works it is sad and painful. What measure of the body in front of the place of the body, in proportion to the breadth or thickness of the earth, shows the distribution and length, corresponding in proportion to the breadth or thickness of the earth in the different affections of the soul.

LVI. The measure also which is in front of the length is as much as that which exists from the navel to the place of the egestion in the transverse direction, as much as the thickness of the depth of it. For a man who has frequently consented to good, is satiated, in which nevertheless joy has the pain of fear, and that which he has incorporated in himself by the powers of the soul, he performs good works as long as the soul draws him to itself through the weariness of sinning. Thus therefore every man, placed in this life, consents sometimes to the will of the soul, sometimes to the pleasure of the flesh; so also all the holy and chosen martyrs of God, while they were still alive in the world, carried the standard of the passion of Christ, doing so. For when the flesh sins, the soul, like a man fasting, has hunger; and when the flesh is hungry, that is, when it ceases from sins, the soul, like one who abstains from food, rejoices in good works. The measure also which is from the navel to the place of defecation, signifies the petulance of the flesh, to which man sometimes consents, sometimes resists, as every master sometimes pleases, sometimes displeases the obedience of his servant, and as the earth is supported by its thickness, so also it now produces in its length and breadth and in useful things. For the thickness of the earth, which is compared to a servant, denotes the desire of the flesh; length is here imputed for the master.

Because by the space which is from the end of the throat to the navel is designated the air, and the air itself penetrating all voids, and tempering the earth to bear fruit in various ways, the soul is compared to vivifying the whole body and moving it to work.

LVII. But it is also designated in space, between the clouds to the navel, the air is designated, which descends from the clouds to the earth, and by its natural power tempers the creatures of the earth. Namely, the soul, which, while living, knows things and breathes rationally from the divine. Hence, while the soul remains in the body, it can never have full joy, because the body and soul are opposed to each other. Unable to bear the conflict of which man, due to the greatness of the sadness within himself, fails, and groans to God with a contrite heart, humbles himself with frequent sighs, and thus humbled by the fear of God, he turns away from evil works and those contrary to the soul, doing good works which are signified by the hand, and also running the ways of God which are shown by the feet. For the sign of the hands and feet signifies that the soul is from good works, and designates that it is; but that from bad works it is sad and painful.

What measure, in front of the body, shows the distribution and length of the place, proportionally corresponding to the breadth or thickness of the earth in the different affections of the soul. 58. The measure also which is in front of the length is as much as that which exists from the navel to the place of the ejaculate transversely, as much as the thickness of its depth is. For a man who has frequently consented to good, is satiated, in which joy nevertheless has the pain of fear, and that which he has incorporated, which he retains in himself by the powers of the soul, he performs good works for as long as the soul draws him to itself through the weariness of sinning. Thus therefore every man, placed in this life, consents sometimes to the will of the soul, sometimes to the pleasure of the flesh; so also all the holy and chosen martyrs of God, while they were still alive in the world, carried the standard of the passion of Christ. For when the flesh sins, the soul, as a man fasting, has hunger; and when the flesh is hungry, that is, when it ceases from sins, the soul, as one who is reflected on food, rejoices in good works. The measure also which is from the navel to the place of the urinal signifies the petulance of the flesh, to which man sometimes consents, sometimes resists, as every master sometimes pleases, sometimes displeases the subject of his servant, and as the earth is supported by its thickness, so also in its length and breadth it produces useful things. For the thickness of the earth, which is compared to a servant, denotes the desire of the flesh; length is here imputed for the master.

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For whom I think of going round like a mill, it tempers, since it is that air which receives and makes the blood, and indeed also the sense and the intellect, flow. The heat itself is man's sense, and by whose moisture, which is cold and moist, the intellect dwells, and in the intellect produces fruit. That they are carried up from the air to fly, and indeed fish are nourished in the waters so that they can live for a time without food; and that in this way man, following the desires not of the flesh, but of the soul, will both desire through contemplation, and be nourished by the sweetness of the Scriptures. 58. Certain birds, too, which are of great strength, are strengthened by it in the summer, flying in the same air, and the air itself sometimes descending into rivers strengthens certain large fish, so that they can be for a time without food. Similarly, when the soul has drawn the body to its consent, it flies into the height of heaven, like a bird into the air, and just as a bird

cannot fly without air, so neither is the body moved by itself, but by the soul. But when a man has sometimes consented to the desires of the soul, he burns entirely in the love of God, and thus flying from day to day in the delight of eternal joy, delighting in speculative faith and in the wisdom of the holy Scriptures, four, like a fish which, strengthened by the air and by the flow of waters, sometimes lives in the waters without food. That both nine and rivers are moved by the air and through the veins of blood, infused with virtues like the earth, in which, like the earth irrigated by streams, it brings forth the seeds of good works.

IX. This air also moves the sea with the watery air, from which rivers flow, divided, which irrigate and strengthen the earth, which also the veins connected to it, strengthening the whole man with blood, show. The soul also, which is airy, and through which all the works of man, just as all the fruits of the earth are conveyed through the air, by the grace of the Holy Spirit proposes its works to man, so that by thoughts which flood like the sea, he may distinguish between useful and useless things. The same also the thoughts of the soul will not agree, since by good thoughts the soul will not agree, from its sins into great confusion and dignity, and just as the soul in labor rows confusion and dignity, unless by the inspiration of the Holy Spirit, for when the mind of man is Christ, it retains them, expanded to the praise of God, it builds a firm foundation upon a rock, which cannot be moved by the winds, that is, by the various temptations of the devil, because just as the veins with the air confirm the human body from being dissolved, so the virtue of humility connects and confirms good works from being dissipated through pride. For rivers bring forth streams, helping the earth with their greenness, which all are moved by the aforementioned summer, which by its heat and humidity makes all sprouts, surpassing all. Thus when the soul, overcoming the pleasure of the flesh, establishes the foundation of its desires in man, it and the body, rejoicing together in its works, soars in sweet fragrance with virtue. And just as the greater river, dominating the various streams of the body, awakens in him charity, obedience and humility, with other most powerful virtues, by which it introduces man into the praise of God through the exercise of good works.

For just as the earth, dissolved into clay by the heat of summer and the cold of winter, is impregnated with the fruit of every germinating thing, so also man, soul and flesh, are joined together, sometimes bringing forth virtue, sometimes bringing forth the fruit of vices.

LX. For the earth, dissolved into clay by the heat of summer and the cold of winter, is impregnated with the fruit of every germinating thing, and man, dissolved into clay, is impregnated with the fruit of every germinating thing, so also man, soul and flesh, are joined together, sometimes bringing forth virtue, sometimes bringing forth the fruit of vices.

61. Time, clay, dissolved in the heat of summer and the cold of winter, is impregnated with clay for every germination, and man, dissolved in clay for every germination, is impregnated with clay for every germination, so also man, soul and flesh, having joined together, sometimes

brings forth the fruits of virtue, sometimes of vice. Sometimes he remembers, and doing penance for his sins, he returns with pride to the just works and holy virtues which he had before. And just as the earth of the clay brings forth all the fruits through the air to the joy of men, so man adorns the former with precious stones and renders them more elegant. For just as the breast of man contains the heart, liver, and lungs, so also the air contains within itself the heat, dryness, heart, and humidity of the air, and in this way also the memory contains the thoughts and works of the soul by arranging them.

62. Now the breast of man retains within itself the fullness, and the breast the heart and liver and lungs, and the rest of the interior of the belly, so also this air contains within itself the heat, dryness and humidity of the air. In such a way also in the breast of man the thoughts of any useful or useless cause, as if writing about the length of the useless cause, the soul arranges how the cause should work. The soul itself also gathers together the works of man, which are diverse and contrary, and demonstrates them to be discussed within itself. By this also, that it is fiery, it dries up the allurements of the flesh with its heat; which having dried up, it awakens in it the offspring with the humidity of tears, by which the soul adorns its works by doing all good. For the soul hates the pleasure of the flesh, and

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by this, that it is airy, it shows to its flesh the evil works and wounds of the tempests of diabolical suggestion, and challenges man to know what his works are, just as the heart also with all its appendages strengthens man, who moistens all things with its breath. For just as the heart is nourished by the liver, the lungs, and the other intestines that are connected to it, and just as the time of day and night, and the air is varied by the vicissitudes of calm and storms, so also the life of man between flesh and soul is sometimes shaken by the whirlwind of vices, sometimes rejoices in the brightness of virtues.

LXII. For the heart of man shows his heat, the liver his dryness, the lungs his humidity, because just as the heat of the heart, the dryness of the liver, and the humidity of the lungs nourish man, so also the heat, dryness, and humidity of the air and breezes strengthen those things that are in the world. For the same reasons, just as the heart, with all its vital elements, warms and strengthens man, so the soul, with the virtues bestowed upon it by God, perfects man's actions, attributing to them a holy desire for good works. But bearing what he has done with pain, compunction again leads man to tears, and such a one, delighted in tears for joy, sheds tears. The soul also itself, in turn, controls every work of man, whether good or evil, because it is the work of man, or while it rules the desire of the flesh, and just as the aforementioned air breathes into every creature, now germinating and flourishing, now withering and failing, so the soul changes the works of the flesh, now with joys, now with tears. And just as the sun and moon never complete their course without the change of clouds, so man is unable to bring any good work that he has begun to do to the end in such purity as he has set out, because some storm will often disturb him. For in the likeness of day and night, which fail in their light from the change of clouds, man has a struggle between body and soul. Through the desire of the soul, rejoicing in it, he prospers, because in all his works his heat grows, just as the aforesaid air flies in place of the mass.

That just as the stomach with all the food crushed by the teeth closes and retains it within itself for the whole body's benefit, so too the soul should store in the secret of memory the thoughts of its correction and chew them with careful discretion.

LXIII. And just as food is sent into the stomach through the throat, which is first crushed by the mill of the teeth, and just as the breast of man tempers all that is man by thinking and knowing, and just as the belly contains and closes the bowels of man, so also the aforesaid air sends green forces into fruits, and thus preserves those things which are in the world for the salvation of man. In the same way, the soul itself leaves no thread undissected, as food is put into the stomach through the throat, and as food is ground by the teeth, so the soul with its breathing space writes the works of man by discerning, and collects this writing through thoughts, so that man may know what his works are, which he himself constantly observes as some forms of things in his thoughts in which they are formed. Therefore, man cannot forget his works, because in his thoughts they are kept closed like the viscera in the stomach, and he himself flourishes in all his works through the soul, since it is airy. Thoughts also with knowledge in the chest of man are as it were the servants of all his works, because they prepare them by preventing them, as the left hand serves the right, because winter also serves summer, because everything is served by thoughts, and perhaps. The soul also is the servant of thoughts, and thoughts are like a notebook in which the soul is written, as if by writing it prepares for that to which it is forced by the body. For when a man does evil works according to the desire of the flesh, yet from the power of the soul he sometimes sheds tears, being remorseful, because the evil works of the flesh displease the soul, although he often serves the flesh subject to them with the consent of the flesh. The very evil works that a man has committed through the pleasures of the flesh, he recalls to his memory with a tearful sigh, as if writing them down, and just as winter preserves the fruits of summer in itself, so the soul diligently proposes to the delinquent man a sigh by which he may be saved in himself

That the swellings of the flesh which protrude in the chest and are called breasts, and outwardly the abundance of the air and inwardly the desire of man in the heart are soft and weak, so also the delight of the flesh has no strength compared to the strength of the soul.

LXIV. But in the chest, in which all that a man wants to do is gathered, certain swellings of the flesh, rising up, are turned into breasts, which indicate the fulness above the air, since just as the breasts show the strength of the air, the fulness of man, so also the fulness of man in the air manifest the fertility of the earth. Thus also the soul knows what makes it soar like the air, because as the heart has the mind, so it is clear that the soul has knowledge. Wherefore all the works of man are accomplished by it, And as the human body is clothed with different kinds of garments, so the soul is covered with each and every work of the flesh, whatever they may be, as with garments, which also appear in it continually, visible only to souls and spirits alone, because what a man has sown, these he will reap, bringing back the sheaves of his works in the end. For the desires of man cling to his heart as the breasts of his breast, in which all the strength of the breast consists; and therefore the soul is compelled by desire to the flesh, so that through it, because the breasts are airy, moist and warm, the whole of the earth is brought forth abundantly through the air. For in that place a man is powerful in his own strength

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but there a woman pours out milk for her infants, who are unable to be refreshed. So also the powers of the soul are very strong, because through them it knows and feels God, which the desires of the flesh also languish. Wherefore, with the sigh of desire, he torments the body, while he despises to serve God against his will, like a servant who withdraws from serving God in indignation. For the delight of the flesh does not have the strength of the soul, to which sins displease, but is carried on by the knowledge of burning blood, therefore the body is afflicted by the strength of the soul to such an extent that it is never able to commit grave sins with great effort without the pain of sighing. Also, pleasure itself, compared to the strength of the soul, has no strength to do good, but is nourished by the taste of the flesh, as an infant is nourished with its mother's milk, because it is altogether weak, like a woman if compared with the strength of a man. But the desire of the soul is like a sharp arrow, which wounds the man at whom it is sent. Hence, the delight of the flesh, whether it wills or not, speaks many times to the forces of the soul, commanding the flesh, whether it wills or not, by the submissions of the flesh, living securely: and Consider that your work, as if it were stinking, breathing every sweet smell, has been done far from you. » That a woman, because of her weakness, should always be subject and ready to serve, and what is the external common conversation between them in interior designs.

LXV. Hence both the woman is weak and looks to the man, that she may be provided for by him, as the moon receives her strength from the sun, why she should always be subject and ready to serve in the man. For she herself covers the man by the work of her knowledge, because she is formed of flesh and blood, which man is not, since she was first a pool, and therefore also in her nakedness she looks to the woman, that she may be covered by her. This is that the pleasure of the flesh looks to the desire of the soul with ignorant trembling, because it is often rebuked and overcome by it; and yet it cannot be overcome by the powers of the soul, because just as a woman looks to the man, that she may be provided for by him, because she serves him with fear, so she always looks to the soul. But when man has completely failed through the pleasure of the flesh, he is again aroused by the admonition of the soul's desire, thinking to himself, since he has been placed in such honor by God, why he does not desist from vices; and thus the soul withdraws. For he always has this diversity of works within him, so that even the angels are judged by them with God in his judgment. The soul is also breathed by the spirit of God, and the body of man, sent forth, does nothing of itself; but what is said to have been inspired by it, this in his nature with the knowledge of this, by which he feels God, and with the knowledge of the end, by which he fears Him, kindles like a fire, always rejoicing in good works, and afflicting the body in evil. For man is so revived by the powers of the soul, that the works which he performs according to the desire of the flesh are, and by which the soul is clothed with tears, are moved as with a shirt.

That a woman who has wiped away her sins by penance, is no longer ashamed of them; and that he who torments himself by fastings and prayers, adorns his soul as with a purple garment.

LXVI. Therefore, whoever, like Mary Magdalene, who wept at the feet of the Lord, has wiped away his sins with tears of true penitence, will be cleansed of his own souls by prayers. But when after tears he adorns his fast as with a purple garment, by which the wounds are so covered that they never appear in it. The soul has a taste for sins; and it demands to work through penitence, just as a woman covers her husband through a subtle knowledge of her work. But a man who has turned away from the sins in which he was occupied by the taste of the flesh, working good works with all diligence, adorns his soul with gold, crowns, and all kinds of ornaments. Hence even the angels have joy over her, who was a lost sheep, and she rejoices with them. For vices and virtues are fertile like a woman, because vice gives birth to vices, and virtue gives birth to virtues; and a man who is strong and powerful according to God, carries out all his works, namely, good and evil, with the woman who first gave the fall, and through whom the same evils were afterwards repaired for the better.

For as the air by heat and humidity brings the fruits of the earth to maturity, so the heart, liver and lungs comfort the stomach for the preparation and digestion of food, and that the habits of sinners might be perfected, God consumes with the fire of His zeal.

LXVII. But the heart also warmed the stomach, and the liver strengthened it, and the lungs moistened it, so that it preserved the reception of food until it was exhausted, just as the air demonstrated above brings the greenness, heat and humidity of all germinating fruits to their maturity. So also the soul, which is rational and fiery, brings rationality with the wind, just as a burning fire does not emit its flame without the wind. In the surrounding circle of knowledge also this one discerns or discerns what pleases God by which he knows what pleases God by which he also understands that God is an evil habit:

Words of David pertaining to the same, and which are to be taken by the sense.

LXVIII. Smoke descended in his anger, and fire burned before his face, coals were kindled by him (Ps. xvii). He is led to forget God, the wrath of God's vengeance ascends upon him, and the sins of that coal are examined by fire, because extinguished coals are kindled by fire

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so he himself prepares punishments to burn up sins. For he himself knows by the knowledge of good and evil that he must be punished for his evil deeds, and also that good works ascend in the praise of God flying above the cherubim. This knowledge, however, strengthens the confident hope that man has towards God, and strengthens him to fear and love God. For by these virtues the moisture of tears is brought out; by these also all good things to be perfected in man are preserved, just as the stomach preserves the reception of food through the heart, through the liver, and through the lungs until it is exhausted. All works, whether good or evil, are brought forth to the knowledge of men by the rationality of the air and the rational soul with the greenness of knowledge, with the heat of sensuality, and with the humidity of wisdom, just as the aforementioned air also produces the greenness, heat, and humidity of all germinating fruits, even to their naturalness. That the tenderness of the belly, fenced with ribs and bones, signifies the softness of the fruitful earth and interposed with stones; and what is also expressed by these in the diverse quality of human life, using as testimony the verse of Psalm 16 corresponding to the same.

LXIX. And the belly, which is supported by ribs and other bones that do not have the juice of marrow, signifies the soft and fruitful earth that is interposed with stones. By this example, the soul that has tasted does not have sins in its nature, although it commits sins with the body, and it kindles it for the works that the taste of its flesh demands, in the likeness of the air of the wind that moves the whole earth to germinate. For it itself contains the body in all its work, as soft, fruitful earth is strengthened by the interposition of stones; and as a tender child speaks of sins which it has not yet tasted, and as Adam knew sin before his transgression, and did not taste it, so it does not naturally taste sin in the body which sins. But the soul which does holy and good works is glorious before God in the heavenly kingdom for the merits of its works; but the soul which commits evil works is attended by great punishments through the judgment of God. A blessed man is also praised for his good works before God and men, wherefore his soul rejoices; but a man who is involved in slippery sins is brought into great confusion before God and men. Hence he himself, fleeing men with the sweat of shame because of his sins, when he recognizes himself guilty in them, laments that he is dead and despoiled of all the honor of beatitude, saying: They took me as a lion ready for the prey, and as a lion's whelp dwelling in secret places (Ps. xvi). Which is thus clear to the understanding: When a man has sinned, he is stripped of all happiness because of his sins, when by his own will all holiness is taken from him, as a lion takes what he wants to devour; and because of the miserable confusion of his sins, as a lion's whelp in hiding, so he himself, ashamed of his sins, is hidden from men, lest his works be known. So also every work of man will receive either reward in glory or punishment in the judgment of God. But the soul that rejoices in holiness says to God: O most high God, I render all my vows to you in praise, because without you I can do nothing by myself, except as much as you kindle in me by the grace of the Holy Spirit.

For as flowers are shaken off by the succeeding fruit, so hunger is driven away by the coming satiety, and in the same way the soul, having completed penance for the sins in which it was as if starving, is satisfied with the justice of God in the performance of holy works.

LXX. Hunger also, which demands food, manifests the flowers of fruit, but when the belly is filled with fruit, hunger ceases, just as when the fruit comes forth, the flowers fall. Similarly, the soul, which is a breath from God, and with the knowledge of good and evil, always seeking the truth, exists as a treasure of righteousness, understands in its nature that God is to be loved above all things, since it proceeded from him as a spark from fire, and also causes the works of man to flash like sparks, because man is enlightened by it as by a spark. It also makes man sigh for his most vile works, which when it works against God, it afflicts him by hungering for the justice of God within him until, recognizing his sins, he sheds tears with repentance for them. When therefore man has trampled on his sins in this way by repenting, the soul is satisfied with the justice of God; But when afterwards she has gathered to herself the flowers of virtues with good works, she herself, filled with good works, immediately does not hunger, which before suffered hunger by suffering in evil works, because this hunger fades away through the fruits of honorable works as when flowers fall.

By which concords the stomach, the world and the soul are strengthened one by another, and that God wills that man never be without a law of command; and what in it both the greenness of summer and the heat of winter, and the ample capacity of the world itself, signify.

LXXI. But the stomach, whose seat is in the belly, and into which foods are put in, and from which they are put out, and which is like a sack tied with the entrails, shows the capacity of the world, which creatures fill by germinating and growing. and which they render as it were empty by failing, that is, that man, who waxes and wanes like the moon, works through the soul, which is filled with all creatures, and as blood is in the veins, so all the works of man are in the soul. Which, when filled with the works of man according to its desire, ascends to an eternal abode where it is refreshed with the food of life, and is occupied with evil works, and is consumed in evil works. For God, who gave the commandment to Adam, wills that man be under the commandment, in the observance of which the soul gathers the works of salvation with joy, which is sent tearfully into exile to perdition, when man consents to the desires of his flesh by forsaking the commandment. But as the stomach, which receives and expels food, is bound with the viscera, so it works with all creatures either in the ascent of good or in the descent of evil in man. And thus

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as creatures flourish and flourish in summer, but wither and fail in good works in winter, so it flourishes and flourishes in begetting good works, and withers in evil works. It is empty, just as it would not be useful to the capacity of the world if it were emptied of diverse creatures. The capacity of the earth is that it leaves it neither desolate nor empty in anything that is necessary for the office of fruits, since if the world were narrow and constricted, so that it lacked expansion, it could not contain the fullness of creatures that it now has. So too it would not benefit man if he had only one knowledge, since he would then be as it were empty, since he could neither begin

nor complete any work, or distinguish the light of day or the darkness of night. He is full only in two knowledges, and through good knowledge he loves God with good works, whom he also fears through evil by knowing evil works. But the soul dwells with great solicitude in the body, like a householder in his house, who is always anxious lest he be robbed of his goods, which itself always has this care lest man be robbed of the holy desires that flow through it through the entanglement of sins. But when man, because of his sins, sometimes proposes his own conceits to his soul in bitterness, and makes his desires sweeter than honey and honeycomb, he himself exalts the holy precincts, and to the holy realms he reigns. For just as man would perish if his stomach were always empty, so the soul without these two sciences would not exist, and the soul without and in the world would wither away if it were devoid of good and evil fruits, as if it were without them, the soul would wither away, dry and empty, and would exist if it were devoid of the works which man performs through these two sciences. For it itself, directing all that belongs to man in the right path, dispenses with discretion aright, and through the goodness of God, from whom it is divine, through the holy works which it performs with man, it is certain that it will have a dwelling place in the land of the living. Also through the knowledge of good, by which it recognizes evil, it judges that it is unjust, although the same evil is often performed by compulsion through the body; and if it did not have this knowledge of good and evil, it would be like a bellows with which a smith performs nothing. And just as the world would be without all the fullness of fruits if it did not sprout in greenness, so too it would be without the honor and health of honorable works if it did not flourish in the rationality of the knowledge of good and evil. That in the likeness of the air that helps the earth to bear fruit, the soul also moves the body by its own powers to perform any works, and with its own body it will be upright, adorned for eternity, and will perfectly behold God and the angels and the blessed souls; but if it is perverted, even unclean, it will be repelled from this vision.

LXXII. Now the aforesaid capacity of the world has the air in it, which, by its powers, injects the greenness of the earth, makes it fruitful, and when the fruits themselves have reached maturity, by the coldness of the wind it inclines them to dryness; But although the earth dries up outwardly with this coldness, yet from this itself proceeds inwardly the Creator of all, who established the earth for working, the soul, through which man works all his works, as is the work of God Himself, and will work until the last day, as the holy invisible Divinity exists; but after the last day, when man has become entirely spiritual, he will perfectly behold the holy Divinity and all spirits and souls. But the same soul is the fruitful force which, by moving it, makes the whole man live with itself; and as man is clothed and clothed with cloth woven from sons, so all the works which he works with man, as putting on a garment, are covered with them, whether good or bad, as with the body in which he dwells. Good works indeed, when they have departed from the body, appear in it like a garment in the splendor of the purest gold which is adorned with every ornament; but evil works stink in it like a garment stripped of all immunity. It also works in the likeness of air with man, who sends its forces into the earth, by which it is fruitful and perfects its fruits, and who with the coldness of the earth's winter dries up the earth; which nevertheless preserves heat in itself for the fruitfulness of the earth, since through the forces of the soul childhood, adolescence, youth and old age, the fruits of goodness work as it were perfects, but nevertheless in true faith they will be preserved for the precipices of the earth of health after the flowing of man.

For just as the earth, if it were to grow green twice a year and produce everywhere, would turn to dust by drying up, so too the soul would fail in its work if it desired immoderately all its desires and the pleasures of the flesh; and because like the earth, which is greatly fruitful, from its mutability and the conflict of the flesh, now in progress, now in failure, it is placed neither in faith commended in the Gospel, nor in the vision of God in chaff.

LXXIII. But if the earth were to grow green twice a year and produce everywhere, it would turn to dryness and be made like dust. By this it is meant that if the soul were to consent equally to the desires and will of its flesh, it could accomplish no work, since it is itself a living breath, which with a noble touch passes through the whole body, vivifying it, just as the breath of the aforementioned air also renders the earth fruitful. But the same air exists as the soul of the earth, touching the humidity of which with its breath, it makes it green; and just as this air, whose greenness signifies blood and humidity upon man, is invisible and impalpable on earth, so the soul impalpable in the body warms the blood, and rational man understands that he has God through the soul, and therefore either by himself or through another always establishes a law for himself; and this is natural to him, since the first

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man received the law as a precept which he repudiated through the counsel of the serpent. He who,

after transgressing the commandment of God, was driven into exile, does not have paradise for its inhabitants. As also the soul, with many sighs, panted. Just as the soul, when overcome by the body, is said to sigh with many sighs of sorrow, it rejoices in great joy. And just as the earth does not produce its fruits equally in cold and in heat, so also it does not produce its fruits equally and equally through the body. For when overcome by the body itself, man cannot possibly have that faith through the body, by which he can lift a mountain and feed it in the sea, as the Lord said to his disciples about the mustard seed, and which Adam had when he saw the invisible brightness of God with his outward eyes, in which he did not doubt that he could do whatever he wished. But after the transgression, neither Adam nor any man could have this vision. Wherefore let a faithful man look to God with the interior sight of his soul in the mirror of faith, and trust that he will be saved by him who can do all things. In which faith many have performed many miracles by mortifying the desires of their flesh. For just as the veins of the heart, liver, and lungs assist the stomach in the reception or emission of food, and assist the stomach in the emission of food, and their extinction would be detrimental to it; so also the soul indeed operates in all of the body, but it would tire it if the body itself were to always allow itself to follow the desires of the flesh.

LXXIV. For from the heart, the liver, and the lungs, veins extend as if in a stream, assisting the stomach in the emission of food, assisting the stomach in the emission of food to God. In this way the soul, which with great vision travels the Lord without extension like the veins of the stomach to God, when it is filled and emptied, so it is present in every good and evil of man, so that man exercises through it the thoughts, the hardness of malice and the softness of carnal desire by beginning and completing them; and just as the streams of blood run to the stomach, so it passes through the whole body with its powers. Just as it would not benefit the stomach if it were always full or empty, so it would also be harmful to the soul if the body were always living in the delights of the desires of the flesh, since it would be deficient in strength by having a hunger for the desires of its nature, just as it often fails in sense and body, who sins incessantly in the fatness of his flesh.

For just as the flesh of man is injured if it receives nourishment from food either excessively or less than necessary, so also the soul is injured if it insists on it; and that the stomach, indeed receiving clean things, but rejecting foul foods, signifies a man who delights in sins, but is afterwards purified by repentance.

LXXV. Therefore, if foods are taken in excess, the flesh of man is weakened by an unworthy lust; or if they are taken in less than necessary, the flesh is weakened by a defect.

Thus, therefore, the stomach is properly disposed for the reception and emission of foods. Since the fiery soul also seems to have so surpassed man that, being puffed up by carnal desires and by the devil's own bellies, he often says, despising others: "I am holy and should be praised by all because of his superiority." And so, in the eyes of his soul, he should not have joy in heavenly desires for the sake of sadness, and therefore in time he despises man because of the heavenly desires in which

he saw and understood God. Hence, a man who does good works not through flesh and blood, but through the powers of the soul, by which he knows and feels God, should be most diligent in guarding against pride in good works, lest he lose the rewards of eternal happiness through it. For just as a man, if he takes food in excess or if he does not need it, his flesh becomes weak, so also the soul fails through the pride of pride and through excessive abstinence that is without discretion. But the soul which gives life to the body, and which understands God in the Trinity of unity, is a humble spirit, and shows its humility in the childhood of man, who has neither pride nor hatred in the taste of sins. In which it also rejoices as long as the same man is moved by the desires of the flesh to sins, for which it always laments in sorrow. For it is not according to the desire of its nature in the bends of the vessel of the body never fully worked, but the body, which it is often afflicted with when it sins, that it afflicts it with unclean and fetid sins with discretion. For the stomach makes it know the sorrow of sin. For the stomach which receives food, which it again expels in stench, turns a man through repentance into the annoyance of sins. Which as the navel of all the interior strength adhering to itself and the environment of the earth is the tentacle of the rest of the creatures, so also of the universes which are carried on by the body and soul, whether good or bad, what a great distance there is between those who sin through elation and those who sin through negligence.

LXXVI. And all the interior parts of the belly adhere to the navel, just as the rest of the creatures look to the circumference of the earth, because the navel is the strength of the belly, just as the circumference of the earth exists as the receptacle of the rest of the creatures. This indicates that the soul, which is the mediator of all the works of man, rejoices in holy and good works by remaining not in itself, but in God, and is saddened by the sins in which it knows its vessel is involved, by which sadness the same vessel, namely the body, afflicts as with a sting, by which man, in a hurry, says within himself: "Why does my soul grieve for sins that I cannot, or am not, and from which I cannot restrain myself, when I trust in them to amend my life before my end?" So also man, in consoling himself in sins, rejoices in the same naturalness as in sound. Whence the soul, from whose nature this consolation does not proceed, is filled with sadness, since it proceeds from life itself and from the divine rationality that moves man, who is every creature. For God, who from the most vile nature of man wove for Himself the tunic of His humanity from the virginal flesh of the Virgin Mary, loves humility very much, through which He overcame the pride and malignity of the devil. But the soul supports man in good and evil as a pillar of a house, because when he himself flees from God through the exaltation of holiness, through it he understands himself to be hateful to God and men, and by afflicting him in this way they do not fail to have joy, and many love the rewards of their labors. But so that in his end he can hardly be saved by sighing to God. Because Adam sinned without pride through neglect of holiness and through carnal desires, God will make many sins for them, since for them the saints and the pillar of the heavenly Jerusalem will later be made. As it is with those who adhere to it, all strength, whether good or bad, looks to the soul, because the strength of all of them exists.

That the navel of the earth is also compared to one emitting muddy and watery impurities in swamps, because heat, cold and humidity urge the food and drink boiled under it to digest the lower things; and that in like manner the soul, overcome by the pleasures of the flesh and wrapped up in sordid works, must be cast down to lower and penal places, unless it is purified by sighs of penance.

LXXVII. The navel also, with the carnal fistulas of the heart, liver and lungs, and all the viscera, rises up to the aid of man's refreshment, which moves all the breaths of the soul, just as the air strengthens all the forces of the earth by blowing through it. The same navel also emits, as it were, impurities in swamps, up to the end of the loins, and, because the heat, cold, and humidity of man, by which he is governed, lie hidden in the navel, and food and drink, flowing down there to the lower parts, are cast out like clay. For man works God, even according to the nature of the earth, one part of which is soft, the other hard, the soul of the flesh grieves, when the same man, overcome by them, does not consent to it. For just as the air that is created strengthens it to grow, and as the navel with its fleshly fistulas rises to help with food, so the soul passes through, contains, and completes all the works of man with its own powers. It is also covered by the works of the body, just as a worm is covered by its tent that it makes of clay; and just as clay is moved by worms that are sometimes not seen, so man is moved by the invisible soul to sordid works. And this very same work of man, as a hook draws a fish to itself, is nevertheless overcome by the body, and not only resists the body, but also by the sins that the heart works through the body, it knows that it will be punished and brought to judicial torments, since all things seem as if written in it. Therefore, as long as it is in the body, it emits sighs of pain, because as the navel is extended to the loins, so sins are extended into it; and also when it is released into punishments, just as man's food is released into clay, and as the earth emits muddy impurities. For just as the earth and man, the one through the summer, the other through youth, flourish and flourish, and the other through the winter, the other through old age, burn and wither, so also the soul, remaining in the body, and compelling it to serve itself, grows green by ascending from virtue to virtue in good works and examples of the Son of God, and afterwards, being brought out of the body as if adorned with precious stones, and awaiting the reception of the body in which it had labored, rests before God.

LXXVIII. And man is perfected by flourishing in childhood and in the summer of youth, and afterwards by old age he inclines to greenness, just as the earth is adorned by flourishing in summer, and afterwards by cold in winter it turns pale. For when the soul consents to its body, and delights in good works as in the sweetest food, that man says in heavenly delight: and what are also my oil for me, which are also my honey for me, and in childish simplicity they are without gel; and so with childish simplicity, indeed, this man is to be desired by his desires. Until the soul grows green by ascending from virtue to virtue, and flourishes in good works and examples which the Son of God left to men, because man, polluted by the stain of sins, rejoices in himself and is adorned. And just as in the cold of winter the greenness, flourishing and ripeness of all fruits fail, so man fails in all good and evil works through death. But the man who in childhood, in youth and in old age has happily completed good works, his soul with the same works bright and adorned as with precious stones ascends before God, and the body which worked through it hardly waits to dwell together in a delightful mansion.

What do the strength or petulance of the kidneys[123], and the fatness of the earth, which produces abundant fruits in moderation, and empty fruits in excess, signify in the diverse effects of the soul.

LXXIX. But in the oars, in which both slippery and petulant strength are poured, the fatness of the earth is noted, because as in them sometimes the powers of man arise, sometimes also those which are incongruous, so also moderate fatness of the earth produces abundance of fruits, but immoderate fruit, however many they may appear, sometimes produces empty fruits. For man perfects all that he does under the circle of the sun and moon

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in the times of the months, by his strength; he perfects in wisdom, in knowledge and in discretion; through it he also grows and is fiery and airy, according to the moon which is therefore of the same soul and through the understanding of the heavenly good, man thinks and works, is the times, man distinguishes with the difference of rationality all the elements with which he does good and evil and names all that he knows. And just as in the kidneys lie the strength of uprightness and weakness, prosperity and uselessness, and as the earth, through the sun, moon and air, germinates all things by which man lives, useful and useless, so this strength is in the soul insofar as man, through his powers, does good and evil, useful and useless things. That the earth is situated in the midst of the air, fortified against storms by mountains and hills, hot or cold, partly tempered by heat and frost, or by the towers and ramparts of the city; and that in this way the soul is adorned and defended by the protection of holy works in the manifold conflict which it exercises against the desires of the flesh.

LXXX. For the earth in the midst of the air is like a honeycomb in the midst of honey, raised by various hills, so that it has uninhabitable parts in the cold, but in a certain part the hills are tempered by heat and cold. For it is strengthened by hills, so that it may cover the city, and by mountains they defend the city against various storms; wherefore it also itself surrounds and is strengthened by various storms as if by a hard force. This indicates that the soul, which by the command of God has been completely inflicted on the body, knows in it that it has performed heavenly and earthly works with every creature. It also understands that God, who judges all evil works in the good works of man, is praised by all his angels and saints, because he himself, being the king and emperor of all in the heavenly realms and the liberator in the lowest realms, has freed man from the mortality of the flesh he has assumed, and that the wonderful God himself works many miracles in his saints. For when a man has sinned according to the taste of his flesh, he is often recalled by the soul to repentance: but he who has overcome his soul by never ceasing from sins, in him the soul laments with a tearful voice, because the things of his nature never reflect, while they are of God but can never always have salvation to God. But God's grace, at last making man in bitter sorrow know his sins, strengthens him to leave the world, by the likeness of man to the earth, which the air holds above and below on all sides, and the soul with the body as the air does to the earth hills to inhabit, tempered by heat and cold; and as it has intemperate and uninhabitable, so also man performs good works by which he is led to the heavenly country, and evil works by which he is led to penal places. But when the will of the flesh itself has emerged victorious, it serves in the love of faith, by its own nature, like the angels who behold its face, just as the angels who behold its face, in the love of faith. The body also, which has the desires of the flesh and when it has conquered it by the most valiant wars of good works, is adorned and strengthened by the same good works as a city with towers and ramparts. For it itself is humble, and through the very base nature of the flesh by which it is oppressed, it has a lamentable voice, by which it never allows a man who lifts his neck in pride to have full joy. Who also, by the nature of the same soul, cannot rejoice in the poverty of sins, because of the annoyance of them, and thus the soul, in the true ascension of humility, constrains man from being in vain ways of pride. For the soul, which ascends by the ladder of humility to the high mountain, which is the dwelling place of the heavenly Jerusalem, always warns man to separate himself from pride and to incline himself to humility, lest he be drowned by the trick of the ancient serpent; so men are protected from evils by humility. And as the earth is protected by mountains and hills, by which it is defended, so is the soul, which exercises holy works, which are warned by humility as a wall, towards the heavenly country from confusion, to its disciples.

As the earth is placed to be tempered on all sides by the sun, so also the soul, subject to God, is to be enlightened by the light of wisdom and discretion. 81. For the earth is so placed in the course of the sun, that in every place it is tempered by it. So also the soul, which is tempered with wisdom,

through the drops of the springing fountain, which is God, imbues man, that he may walk in the streets of discretion and the desire of the saints, knowing God, and for the love of Him forsake the taste of his sins. But the man who works according to the desires of the soul, through it with holy works, just as the earth in all its offices has bones through the sun as its son, but without marrow; and that according to its marrow it receives the diseases of its members, or the hardness of stones, or the pleasantness of a flowery garden or a fruit orchard by signification. Because man, made in the likeness of the earth, has bones instead of marrow; and that according to its marrow it receives the diseases of its members, or the hardness of stones, or the pleasantness of a flowery garden or a fruit orchard by signification. 82. The earth was also established with stones and trees, and according to it man was made, because his flesh is like the earth; but his bones exist without marrow like trees. Hence man builds his own building from the earth, from stones and flesh, which are contrary to each other, and which is the support of the whole body, infusing it with his own strength, and works and perfects all works with man, himself, who is a flowery garden, in which the Lord feeds his eyes according to the desire of the soul, is made by working; but when he works according to the will of the flesh

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he does not shine before the eyes of God as the sun does when it is eclipsed, but as he suffers in true humility at the feet of the Lord. For a man who reaps good works is likened to an orchard full of all good fruits, like the earth which is strengthened and adorned with stones and trees; but when he has committed evil works through the hardness of sins, he is unfruitful before God, like hard earth which is without fruit. For the flesh of man signifies good knowledge, which has a fruitful softness, and the bones signify evil knowledge, which hardens itself against God; but the bones which are without marrow in him signify his evil works. But the soul is working according to God in man, because, just as he himself established heaven in full joy for the exalted, and as he gave the earth to men to inhabit, which are celestial, and in B complaint of sadness he works evil works which are earthly. Namely, he teaches man humility, which are the material by which man is good, which is virtue in all things, and which are in joy which he can perfect. And just as man foresees all the buildings of a house which he wants to build according to his will, so he arranges all the works in man according to his ability. Also that just as the air supports and contains the earth placed in its midst in an equal measure on all sides. so body and soul, joined by God, although they are very different in nature, should patiently support and instruct each other in doing the precepts of their Creator in common.

LXXXIII. In the midst of the air is also placed the earth, and the waters are emitted, and the secret and underground channels of the aforementioned rivers are designated, because, as digestion cannot remain in the human body, but appear ejected, so also these channels enclose the rivers, and they lead to open manifestation. But when the soul is cut off from the shining in the filth of sins, it cannot abstain from itself, because I am so much the breath of the living, I am enveloped in such a stench of sins, that I can look up to heaven with no joy. Ah, ah, I am unhappy, what do all the good things that God created profit me, why should I sink into hell? But afterwards, returning to herself, she says again: "I trust in my God, who in true repentance, through his mercy, can be freed from the hellish ends to which he has been promoted. And why are you sad, my soul, and why do you trouble me? Hope in God, for I will yet confess to him the salvation of my countenance and my God (Ps. xli). » Which is thus clear to the understanding: When, compelled by the nature of his soul, he thought to amend his sins, he said in the joy that flowed into him from the streams of living water: «Why am I so grieved and troubled in my soul, when by the grace of God I can erase the wounds of my sins with sighs and tears, which I trust to be delivered by the wounds of my Lord, who bore the nails and the scourge for my sins? » But all evil works are in bitter penance.

That the bladder which receives and emits drink, shows the course of rivers, the bladders which are spread throughout the earth; and that in this way the soul of the victorious flesh should irrigate its body by receiving the good and sending out the evil of the flowing precepts of God, adding as testimony the verse of Psalm 27, which is relevant to this.

LXXXIV. But the bladder of man shows the inundation of the rivers which are spread here and there throughout the earth, since as that flow of the belly receives and emits, so also the rivers now increase, now decrease, and irrigate the whole earth. The soul, therefore, to which the nature of flesh and blood is contrary, afterwards manifests man to abstain from restless thoughts, and not to despise the grace of God for his sins, just as the want of food surrounds him with aries and various virtues like pearls and pearls. Whence also John says: The words of the holy apostle John in the Apocalypse, describing and decorating himself, and David in the Psalm, foretelling the excellence of man.

That through the back and sides of man is the plain of the earth, but through the thighs and places of sitting the hills and the roughness of the same earth, hard and impenetrable below, and the upper part, which is hard and impenetrable, and will be insinuated; and that in like manner by the strength of the former softness of the flesh is restrained from the ties, so that, adorned with the pearls of virtues, it may kindle the holy angels both to its admiration and to the praise of God.

LXXXVI. Now let the back of man kindle the plain of the earth. They demonstrate; But the soul, which is the working spirit, works with man in holy works and bright virtues, by which God is praised by angelic spirits; and it itself exists invisible to the body, which rules over all things, just as God, who created the whole earth, is invisible to man. And just as man works mightily with his back and side, so also the soul completes all its works with the body. In the thighs also and in the place of sitting the hills and roughness of the aforementioned hard and impenetrable earth are shown, because as the thighs adhere to the light and belly and carry the man, and as the place of sitting holds the man, so also this lower and impenetrable part of the earth exists, joined to its upper, tender and soft part, and by its strength holds the whole earth from being dissolved. For just as man rules the whole earth by his arts, and sometimes plows it deeper, sometimes the same as a wild beast, just as the soul traverses it with its strength and the same, according to the strongest powers of the same soul man accomplishes grave sins and sins by thought, but lighter sins that flow through thought without work are accomplished by others only by the soul. For the devil, because of the hatred he has for the Lord, suggests pleasure to man, from which a flame rises in his body whenever a man becomes angry, because a man would never become angry if he were deprived of the pleasure of the flesh. But the soul, which is immortal life, at whose departure the body dies, accomplishes all works according to the desires of the body, just as the airy wind makes the whole earth sprout, and it never ceases in working in the body, like a flowing stream of water. For all the angels marvel at that man who is clothed with holy works as with a most elegant garment, because he will also have fellowship with them in praising God; and all his works are supported by his soul, just as the thighs and the place of sitting support the whole man. And as the roughness and the works of the earth bear the soft burden of the earth and the rivers, so the powers of the soul contain the whole man, which adhere to it, as the thighs to the belly of light, serving. And the works of man itself with its powers, as the posterior part supports him, and when it compels him to rejoice in good and to be saddened in evil, and works good-

I.XXXVII. "I saw Jerusalem coming down from heaven, adorned as a bride for her husband (Apoc. xxi)." Which is thus clear to the understanding: This bride is the holy and adorned soul, which is joined to Christ in the dowry of her blood, and looks to him as a bride to her husband, because the Son of God himself descended from heaven into the womb of the Virgin, in which he built the new and holy city Jerusalem. For the angels of the saints of God always look, and marvel at the works of the saints, which shine with innumerable ornaments to the face of God, and to the heavenly Jerusalem, the tabernacle of God, and to always build, and also shine before them as golden writing. Whence in his psalter, he created man for this purpose, that he might work bright works that would shine in heaven, so that the angels might marvel at the works of the same man, as well as at the work of God. Whence it is also written: "You made him a little lower than the angels; with glory and honor you crowned him, and set him over the works of your hands (Ps. viii)." Which is thus clear to the understanding: God, who is his praise, is always present to the angels, therefore he is seen and known by them, while man, who is his work with the soul, sees him in faith and not in divinity; whom God glorifies, honors and adorns with no one, because he created him in obedience to his commandments, and he set him over all the works

from which the earth's movements are not iron or steel, would be broken by the rising of the sun by the excessive heat, and by its setting by the excessive cold, and by its setting the flesh and soul are in conflict, as stated above.

LXXVIII. For to the soft part of the earth is added another hard and iron-like part of the earth, which, in its hardness, as it becomes steel, endures, so that it cannot be broken or softened by any inundation of waters converging around it. When man also embraces the pleasure of the flesh, the soul in its spiritual nature says: "O woe to the taste of the softness of the flesh, which I afflict, and by which I am afflicted!" Wherefore man soon groaned in his sins, saying: "O woe to me, that I was born to so many sins, which I cannot overcome in myself! And as soon as the soul has sensed this death, it draws the man to itself more because of his sins, and makes him sad because of his sins, because the powers of the soul have dried up in him. For afterwards, by working according to the carnal things of the soul, man gives it up for the sake of the dead in heavenly desires, so that he may find it in heavenly desires. So also the soul of a man in whom he does not find hardness of heart,

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rat. as hard and as if iron earth supports soft in its power; and the soul itself, with the strength of faith as with steel, strengthens it, lest it fail through the circumambulation of one of the habitual sins. Therefore this part of the hard and as if iron earth has hills with rocks, and the rivers which flow in the east, divided into four parts, do not prevail to split it, but sometimes move it, and yet do not wound it. But the movement is, where from the excessive heat of the sun it is strengthened on that side, where the sun rises, and were it not, from the excessive heat it would split the whole of it. It is also strengthened on the other side. For both from the immoderation of the servant of the sun and from the immoderation of the cold, those parts of the earth are uninhabitable. Accordingly also the soul, which is of humble nature, always fights against the pride of man, and says to him: ¶ Why do you ascend to such a height, as if you had created yourself? For if you desire to be or work by yourself, you will fall like the first angel. It also knows and feels God, from whom the spiritual essence itself was made, and understands that there is no one like Him, therefore it hates pride which is without joy, and wants to be by itself and obey no one. Whence it also says to the proud mind of its body: ¶ All that you seek is vain and deceitful, and that which you call yourself to ascend, these are blasphemies; and when you fall. But man often sighs from the sorrow of his soul, and from all the holy works of humility ascends, the way he himself in the honey of sins, just as he himself works in the honey of sins, and is mocked by men, just as the same earth from the four rivers in its powers is not broken. But the soul, which is windy, moves every creative force through the heart and veins in man, while sins that are troublesome and contrary to it work with him; and after the joy of sins it often makes him weep, and after their security it turns him into great confusion. Man also often incurs great influence, when all his innermost bowels, pursuing the right path, do not have what he wants; It also follows as it were a storm in man with sins, and insofar as it afflicts him with repentance; and insofar as it has grieved in sins, insofar as it has grieved him in repentance of sinning and repenting man, just as the iron and steel of the earth of the body is,

which never allows itself to work its sins with joy, and which in sins so often arouses him again, and so that he trusts to be freed by the grace of God, he is consoled lest he fall into the dispersion of despair, which also suffocates the earth which is not broken by the cold of death from the Soul. For the earth which is uninhabitable because of the excessive cold and heat, indicates that man, who, because of the expulsion from Adam, can never have security for the penitence of sins, and for the tearful penitence from the power that he tends from afar to the faith of his fatherland. Whence when he sees that he has no security he says: The words of David in the psalm ci the speed of his days and his failure.

LXXXIX. ¶ My days have declined like a shadow, and I wither like grass. ¶ Which is thus clear to the understanding: Man is blind from original sin in things past and future. Whence it has as it were a shadow in his knowledge. Who also by this means has no security, as grass withers, when all his works are uncertain to him. For all the days of man are brought to oblivion by failing, but the eternal life of the fruit of the will is new, as even summer brings forth new fruits every year.

That the earth indeed is round in all its surface, but not flat, which it bears as it is, it does not cease to trouble those which it bears as it is on every side, it does not cease to trouble, which signifies the tenor of conversation because of the diverse struggles of virtues and vices which are waged between the soul and the flesh.

XC. For the earth bears mountains and hills, and is not flat in its roundness; but yet the air bears hills, as a deer bears its horns, and hills, as a deer bears its horns. The soul, which is a breath from God, hates the avarice that is the neck of lust, because through these two vices a man cannot have peaceful and gentle manners either in himself or towards others. The soul itself is also put into the body for this reason, that it may fight with man against the devil's suggestion to the confusion of man, because lust arises in him through the very suggestion of Leviathan, who wants to swallow the whole world, by which also, as a greedy man desires to defile money and souls and draw them to himself. For a man who is proud and greedy, with the possibility of sinning, just as he weighs the earth with mountains and hills, is not at all level, but weighs, when, having abandoned the fear of God as if he were not to be judged by him, he shares according to the desires of his heart, but touches according to the quality of the storm, so he himself, by excusing the works of iniquity according to the vanity of his powers, afflicting this man with his own strength, makes him sigh to God for his sins, and forces the mountain to do works of humility in his power, which is sin in pride as if it were under the earth, does evil, and from the great affliction which he has in his body from pride says: ¶ Ah, ah, whence came I, and what do I do now? With sighs I utter a plaintive voice, because I mix my knowledge with the putrefaction of sins. » And thus, mourning, he forces man to adore the Lord with these words. « Have mercy on me, O Lord, for I have defiled my soul with sins, and heal the contritions of the scars of my wounds, because I have prayed to you alone. O my God, teach me more, more to work in holiness and honor, by which my soul may be healed, which I have greatly disturbed. » For afterwards man bows himself to God alone, and, the estuary of his soul failing, rejoices in the company of penance.

Which is as if in the lower surface of the earth wounding itself and surrounding waters flowing is as it were iron. The soul also which is hidden in the body, and flies into all the senses of the body by thinking, speaking and working, according to these with every creature working in man, while other spirits are only the praise of God, and do not marvel at praising God, is celestial and terrestrial, whence it is gloriously praised in heaven, and looks upon an iota of earth by working, and so which in the body and in all things is likened to the earth, which in the body is according to the speakers of man, and also according to nature. Therefore the power of the soul from which is the chalice, by which all instruments are sharpened and strengthened, since the very desires of the flesh which it overcomes by fighting its own volitional nature, lest man perish, and itself be suffocated by the weight of sins, exists as a warrior against every fallacy of the devil. 91. For the surface of the earth is round beneath, as it is above, and it is as if iron to the waters that enter and flow around it. The soul also which is hidden in the body, and which flies into all the senses of the body by thinking, speaking and working, is according to these with every creature that works in man, while other spirits are only the praise of God, and do not marvel at praising God, it is celestial and terrestrial, from which it is gloriously praised in heaven, and looks upon an iota of earth in working, and so which is likened in the body and in all things to the earth, which in the body is according to the speakers of man, and also according to nature. Therefore the power of the soul from which is the

chalice, by which all instruments are sharpened and strengthened, since the very desires of the flesh which it overcomes by fighting its own volitional nature, lest man perish, and itself be suffocated by the weight of sins, exists as a warrior against every deception of the devil. That the bends, both equal and unequal, which in man from the thigh through the knee and ankle to the end of the greater joint of the foot, and from the wrist to the end of the middle, and from the wrist to the hand, signify the inflections and reflections of the ocean and the river, and in man designate the impulses and heat of lusts, and the manifold struggles of the natural oppositions of the flesh and soul. 92. But from the knees to the ankle is the same measure as that which exists from the place of egestion, or from the thigh to the knee. And in the measure of this member, namely that which is from the knee to the ankle, the ocean, which includes the whole earth, is designated, because, as the legs are bent backwards, so also these waters, embracing the whole roundness of the earth, do not pass their limit. These waters also do not rush beyond their limit, because flowing as it were in a furrow and as it were in channels, they do not exceed the same limits, and they exist in their depth equal to the waters that are above the firmament. So also the soul, which is established in all the members of man, through him hurries to all the desires of the flesh, as if a bellows were forced to inflate, whence it also says to the same man, "Ah, ah, you rotten ash, why was I ever sent to you by my God, who has so involved me in your desires that by diabolical persuasion you compel me to commit criminal deeds with you?" Then man, although he lives in a petulant company of sinners, because of the complaint of the soul often says within himself: "O vile one, why can't I restrain myself from sins? I know that my works are polluted before God and men, and why do I not fear my God, who has cast away every stain of sins, indicating them as the malice of the devil!" Afterwards man turns away from sins in bitter repentance, counting them, and is led into the same trouble in which the soul was when it was tormented, saying thus: "Ah, ah, I have forgotten my Creator, who has not turned away from the grace of my rationality, for fear of him and love of him! » and thus in true repentance he turns to the earth behind, to God in true repentance he turns to my God, help me, and by your blood lead me out of the depth of sins, by which as it were to hell my mercury, by which draw me to you, as to salvation over grace love. And thus he washes away his individual sins in true repentance considering. For the measure which exists from the place of egestion or from the thigh to the knee, signifies any lust in the loins of a man, and in the navel of a woman by the first suggestion. em is excited by the devil, when by the evil of the same deception they desire and work the sins of lust with equal zeal. But man is afterwards led by the soul into pain and annoyance of the same sins, which also the measure which is from the knees to the ankle designates. The ankle indeed shows the place of exile in which Adam was placed, which man cannot forget in all his good and bad works, because in bad works he remembers the expulsion of Adam, and in good works he remembers how he was created by God. God indeed created a dwelling place for the rational soul with such fullness that it could contain all its powers in it, just as a man builds a house, and even the winds in all that he wills at times, and as even the winds were created by God, so that they sometimes pass through in their own way. Just as the ocean, which flows and flows, does not exceed its limits, so the soul does not leave a middle place, but rejoices in good works and is saddened by evil. For when a man sins according to the desires of the flesh, it is as dark night before God; but when he works according to the nature of the soul, he shines before

God and his angels as the light of day. But from the ankle to the end of the largest joint there is that measure which is from the joint of the hand to the tip of the end of the finger, which is called the middle, as was shown above. The feet also show the other rivers, which, dividing themselves throughout the whole earth, irrigate it everywhere. And just as the same feet adhere to the legs, and the hands to the palms, so also these rivers draw their strength from the ocean. For he created the element of earth by the powers of the other elements, just as woman also came forth by the powers of the va-

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the fetus. Therefore man is the full work of God through his divine soul, and through the earth earthly; whence he also knows earthly things, and recognizes them in the mirror of faith. Just as in the joined hand up to the sum of the joints of the greater, and from the dignity of what measure there is, so the soul exists in the middle of the sinus with the dignity of water, so in equal measure without any defect it possesses the body, and it supports it in equal measure, so that the soul in it has no defect in all the works that it does with the body. And just as the earth also germinates useful and useless things, so the feet carry man to useful and useless works; and as all waters flow from the ocean, so all the works of man are carried out through the body and soul. Likewise, in the flexures of the shoulders and arms, the hand, the loins, the ankles and the feet, in which there are twelve major flexures, the blows and spines of the four principal winds and the eight collaterals of them, which differ from each other, affect them, and that the same winds are tempered in turn by heat, cold, dryness and humidity. 93. But in the popliteus of the right leg, where the leg of man is bent, the principal western wind is shown; but in the femur and in the ankle of the same leg the vents of those collateral winds are designated. In the popliteus of the left leg also the principal northern wind is noted; its are shown, in the ankle of the same leg its collateral winds are shown; in the loins also and in the foot of that leg there is the blow of collateral winds, which has marked the constitution of the winds in man, namely in the flexures of the arms, in the scapulae and in the feet, in which there are twelve major flexures, as also the twelve winds are weighed. For the bends of the arms, with their collaterals, as has been said, designate the wind with their collaterals; but the knees with their hanging limbs indicate the west and north winds with their collaterals; and just as these limbs adhere to the whole body, so also these winds with their ministers assist the firmament. One is also tempered by the other with heat, cold, dryness and humidity, and they perform their duties accordingly, just as a man also does with his arms and hands all that his science dictates. And as these limbs differ from each other by equal measure, so also the winds are distant from each other by equal distance. Especially concerning the dangerous roughness and noxious breath of the north, which in summer sometimes damages fruit with its cold moisture and dries up trees, dries up the sun, and then changes its brightness by different heats.

XCIV. But among these the north wind shows its harshness and horror more often, when it extends its windy wing in the wheel of the firmament and the harmful east, where it also raises a terrible and harmful smoke of many kinds, and a cold humidity in the summer of esteem, which harms the fruit of the earth and dries up the trees.

cit. When this happens, the same horrible breath piles itself up with great ferocity, and covers the cloud through which the sphere of the sun shines, so that to men the sun seems to be absent. Just as there is darkness on the earth at that time. But this cannot be seen by men, except when these minds are moved, as the hands can be bent by the arms, and can sign and work all things. And the same breath, because of the contrary works of men, plays with the moon of many kinds in such a way that it appears to them sometimes of a distinct black color, sometimes of iron, and sometimes of a variegated color. Wherefore also its appearance is then terrible to men. For the north wind is dangerous in every direction to which it is directed, and harmful to everything on which it is to be, and a hot breath, which flies sweetly from the sun with the humidity of dew and perfects all the greenery and fruits of the fields on earth, disturbs with its coldness and roughness, and avoids the propriety and usefulness. But they support other winds, as a man who leans against a wall and thus serves them, and all the lights through the darkness of the north seem more ornamental and beautiful to the second, because there is no similar one in him. And according to this manner of similarity he also supports the right arm and serves it. How these human things which have been comprehended in the two previous chapters about the relative measures and human inflections of the winds, but also the change of day and night and hours are to be referred to the soul; and that God has equipped the soul itself with four powers, which according to the body it has from the elements, namely fire, air, water and earth, and according to itself also four as it were some wings to govern itself and its own body.

XCV. All these things point to the soul. Which soul, namely, remains in the body, in the likeness of the winds when the breath is not seen but heard, by reason of the fact that it is air, it expands its breath and sigh and thoughts as air wills, and which is also likened to dew by the humidity of wisdom, by which it has honorable intentions towards God. For just as the splendor of the sun illuminates the whole world, and yet is not diminished in itself, so in a short time the whole stature of man is; although he wills everywhere by his thoughts, indeed by holy works ascending to the stars in praise of God, but by evil works descending into darkness. Which also is signified by the sun, which shines by its powers upon the earth by day, and under the earth by night. This honorable intention also ascends, and by evil intention it descends by perverse working, just as wax with its legs is moved above and below in various affairs. For the west wind, which is to be somewhat feared, shows the good intention of man, which should never be without fear, by which man, while he is still in the stench of sins, is supported as by the knee, and such a foot demonstrates the voluntary and decisive nature by which this intention is accomplished with works. And as the west collaterals are present in their duty, since the collateral and the west wind are present in the work. For the right collateral and the west wind designate that man lives as if on the right side of the soul, but that he overcomes sins as if on the left side, in forgetfulness of God. But the north wind, which with its breath dries up all the greenness of the earth, to which its collateral winds help him, shows man fulfilling the desires of the flesh according to the will and delight of his heart, by which he is deprived of all the happiness of heavenly goods. But the same man, as a man, does not consent to the soul perpetrating evils with the left side, the force of his rationality as if with the right side prevents him from this, and yet all good and evil works are accomplished through it, just as all the Brutes of the earth are brought forth by the summer. God also created the soul, by means of the four powers which it has from fire, from air, from water and from earth, wise to govern its vessel, namely the body, which it also has all its offices for before it is sent into the body, did nothing, just as it also took it off, it does nothing more. When it took it off, it does nothing more. The four winds with collaterals of man God himself in the loins, in the shoulders, in the elbows, in the hands and in the upper, in the knees and in the feet, in which one, namely the eastern wind, is joined to the strength of the dawn, which has dew from the coldness of the night, which it shakes over the earth. For in the morning the dawn shines, in the first the sun illuminates the day, begins to burn on the earth, and in the sixth it attains the fullness of ardor. By which is signified that a man first sighs through good intention, then weeps, after the tears good works begin, which are then completed with great zeal for good intention. A man who burns strongly in holy conversation in good works is like a southerly man, who first through sighs and good intention lives holy wars as if in the east, by which the soul of the sun, which in the west is very restless in the heat of the sun, which begins in the east and is fully south in the east, becomes lukewarm in the west. Just as the east and south also join in heat, and all good things are said to be perfected as in hands with arms. But the sun of men runs him with his feet upon the earth. To come even the joy of the day is led into weariness, nor is man said to rejoice in the light, but he has weariness by sleeping. This is that a man, working according to the taste of the flesh, and occupied with carnal works, forgetting heavenly goods, becomes nocturnal; but he works holy virtues through the

spiral of working, the wing of knowledge also the wing of the body the desire to work, because it knows that it lives through the soul; but by the wing of the will the soul desires to work with the body, because it sees that done; but by the wing in the collected fruit of each work, whether useful or useless, because it itself remains in a finite life, it knows. By these four wings, therefore, having eyes before and behind it with the knowledge of good and evil, by good knowledge indeed, as if before it with good works; but by evil knowledge as if behind with bad works, it flies like a bird. Also of the creation of the north, and how those things which are specifically about its roughness and the injuries which it caused externally in creatures through it, are to be understood about the suggestions of vices, by which the soul and body are irritated internally by the devil.

XCVI. For that north wind is internally irritated. Also about the creation of the north wind, and how those things which are specifically about its roughness and the injuries that it caused externally in creatures, and about the suggestions of vices by which the soul and body are internally irritated by the devil, are to be understood.

XCVI. For that north wind is internally irritated. Also about the creation of the north wind, and how those things which are specifically about its roughness and the injuries that it caused externally in creatures, and about the suggestions of vices by which the soul and body are internally irritated by the devil, are to be understood.

XCVI. For that north wind is internally irritated. Also about the creation of the north wind, and how those things which are specifically about its roughness and the injuries that it caused externally in creatures, and about the suggestions of vices by which the soul and body are internally irritated by the devil, are to be understood.

XCVI. For that north wind is internally irritated. Likewise, concerning the creation of the north, and how those things which are specially about its roughness and the injuries which it caused externally in creatures, and the suggestions of vices, by which the soul and body are interiorly irritated by the devil, are to be understood.

96. For that north wind is irritated internally. Likewise, concerning the creation of the north, and how those things which are specially about its roughness and the injuries which it caused externally in creatures, and the suggestions of vices, by which the soul and body are interiorly irritated by the devil, are to be understood.
97. For that north wind is irritated internally. Likewise, concerning the creation of the north, and how those things which are specially about its roughness and the injuries which it caused externally in creatures, and the suggestions of vices, by which the soul and body are interiorly irritated by the devil, are to be understood.
98. For that north wind is irritated internally. Likewise, concerning the creation of the north, and how those things which are specially about its roughness and the injuries which it caused externally in creatures, and the suggestions of vices, by which the soul and body are interiorly irritated by the devil, are to be understood.
99. For that north wind is irritated internally. Likewise, concerning the creation of the north, and how those things which are specially about its roughness and the injuries which it caused

externally in creatures, and the suggestions of vices, by which the soul and body are interiorly irritated by the devil, are to be understood.

100. For that north wind is irritated internally. Likewise, concerning the creation of the north, and how those things which are specially about its roughness and the injuries which it caused externally in creatures, and the suggestions of vices, by which the soul and body are interiorly irritated by the devil, are to be understood.
101. For that north wind is irritated internally. Likewise, concerning the creation of the north, and how those things which are specially about its roughness and the injuries which it caused externally in creatures, and the suggestions of vices, by which the soul and body are interiorly irritated by the devil, are to be understood.
102. For that north wind is irritated internally. Likewise, concerning the creation of the north, and how those things which are specially about its roughness and the injuries which it caused externally in creatures, and the suggestions of vices, by which the soul and body are interiorly irritated by the devil, are to be understood.
103. For that north wind is irritated internally. Likewise, concerning the creation of the north, and how those things which are specially about its roughness and the injuries which it caused externally in creatures, and the suggestions of vices, by which the soul and body are interiorly irritated by the devil, are to be understood.
104. For that north wind is irritated internally. Likewise, concerning the creation of the north, and how those things which are specially about its roughness and the injuries which it caused externally in creatures, and the suggestions of vices, by which the soul and body are interiorly irritated by the devil, are to be understood.
105. For that north wind is irritated internally. Likewise, concerning the creation of the north, and how those things which are specially about its roughness and the injuries which it caused externally in creatures, and the suggestions of vices, by which the soul and body are interiorly irritated by the devil, are to be understood.
106. For that north wind is irritated internally. Likewise, concerning the creation of the north, and how those things which are specially about its roughness and the injuries which it caused externally in creatures, and the suggestions of vices, by which the soul and body are interiorly irritated by the devil, are to be understood.
107. For that north wind is irritated internally. Likewise, concerning the creation of the north, and how those things which are specially about its roughness and the injuries which it caused externally in creatures, and the suggestions of vices, by which the soul and body are interiorly irritated by the devil, are to be understood.
108. For that north wind is irritated internally. Likewise, concerning the creation of the north, and how those things which are specially about its roughness and the injuries which it caused externally in creatures, and the suggestions of vices, by which the soul and body are interiorly irritated by the devil, are to be understood.
109. For that north wind is irritated internally. Likewise, concerning the creation of the north, and how those things which are specially about its roughness and the injuries which it caused externally in creatures, and the suggestions of vices, by which the soul and body are interiorly

irritated by the devil, are to be understood.

110. For that north wind is irritated internally. Likewise, about the creation of the north, and how those things which are especially about its roughness and the injuries which it caused externally in creatures, about the suggestions of vices, by which the soul and body are irritated internally by the devil, I understand

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diabolical arts burn more fervently in him, and proceed thus A, and which deceive him by saying with ornaments and lucifers: "How could you restrain yourself from being shaken by your delight, since you are a man, and again by repentance can you become clean?" For thus this man, in the likeness of the wind which makes its horror under the clouds, through the mockery of the wandering mind, clouded in his knowledge, sleeps in the darkness of forgetfulness of God with criminal sins. And when in such a way he has slept in his sins forgetting God, in the knowledge of those men who see God by living justly, he is regarded as the worst and most horrible worms which men shun. Whence they also say of him: "What kind of man is this man, who, living in such impurity, does not control himself to be a man, considering himself, and fleeing from all signs, considering himself, and marking all his works with the fear of God, quickly becomes like the earth. These, knowing him, become like him. This also signifies in the likeness of the north wind the instability of the minds of those men who, foreseeing everything according to their own will, estimate it to be suitable, trusting in themselves and not in God; whereby they are like a thick cloud through which the brightness of the sun is never perfectly seen, when they hoard up all things that are contrary to their Creator by choosing and constituting them. Whence also they are troublesome to men in the blackness of malignity. Just as the moon appears to him to be distinguished by various colors, just as they, with forgetfulness of God, sometimes show themselves to be sweet and useful to men without right faith, and he himself, deceived by the devil's art, is turned into confusion by his own works contrary to God. For the same north wind is dangerous for the division of himself, and devoid of all usefulness, because he has undertaken the most just judge. He also designates the burning anger in which, by the suggestion of the devil, the blood of man is shed, and also the man who, in the hatred of his anger with his wickedness, kills him whom the Holy Spirit has inspired, as far as he is in himself, when in the sweet sound of love he can never praise him. For the same man, in his malice, pours the water of dishonor upon him whom he has seen infused with wisdom, and pursues him everywhere, crushing him; and he strips the man who has charity of all honor by words of lies, as far as he can, and destroys peace on every side with words of harshness and destruction in all that he can. For the north, which is alienated from God, takes up all the vices of men, that they may be tormented in him, because as barley and blessedness are written, so being separated from all, the virtues which proceed by the inspiration of the Holy Spirit, and which are ornaments and luminaries, support him, just as a wall supports the man who leans against it. Through its darkness also, all the lights which adhere to the heavenly harmony, and which the Son of Man has half washed in his virgin nature, are known; and as the suggestion of the devil seduces men, so also the breath of the north is harmful to man. Since even a man who has worked iniquities and sins as if whispering with the devil on his left side, through repentance and conversion remembers them as if on his right side, and through the remembrance of sins is made, as the left hand serves the right.

The reason why God made Adam from the earth face east, right hand east, and left hand north!; and that in his short and small life he gathered the immense instrument of the whole world, and subjected all creators to his dominion and powers of sense.

XCVII. But the face of the righteous germ, namely Adam, God turned towards the east, when he raised him up and erected him, and on his right hand he marked the southern part of bliss, and on his left the outer darkness, which is called the north. He also implanted in him the powers of the elements and other creatures, so that he might work with them towards the north, which is the habitation of the lost angels, who separated themselves from him, because by denying him in the property of their will they did not wish to be God. Wherefore God also wills that man should reject the north on his left side, and cast it away backward, and not look at it in any imitation, just as he cannot possibly see his own face, and that he should fight with all the powers of the creature against the serpent in the battle of Michael; and that he should have the north completely forgotten without his own strength, just as he has strengthened the sense of creatures by the light, and has clothed him with the powers of all creatures, so that he may discern utility through gilding, be nourished by them by taste, and rule over them by touch. Wherefore he himself should know the true God, the creator of all creatures, and should not strive to fight against him, although he may be deceived many times by the counsel of the ancient serpent, because God did not fill him with the above-mentioned powers to the extent that he should in any way elevate his mind to the foolishness of the wicked angel. For God formed the form of man according to the constitution of the firmament and of certain other creatures, just as a potter has a certain form according to which he makes his vessels. And as God measured the small instrument of the firmament with an equal measure, so also He measured man equally in his small and short stature, as was said above, and He created him so that when the measure is joined to the measure, it exceeds its own right measure and its own right weight, unless this is by judgment

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God breathed, and in many parts of the body he groaned most bitterly. So also when he turns the eye of knowledge, namely in the neck, in the shoulders, in the arms, into how he began sins, and how he completed them without repentance, being cleansed from all pollution, he strives to avoid them further. Likewise, many different reasons, sometimes joined by congruous testimonies of Scripture, how both times and months are assigned to qualities according to their properties, both according to the distinctions or measures of members and ages, or even the different progress and defects of the affections of the month.

XCVIII. But just as God has marked creatures in man, so also has He ordained the seasons of the year in him. For He shows by age, since winter also stores within itself the absolute which summer brings forth in joy; so also the sleeping man that sound is a comforter, inasmuch as he is made alert in his powers to any work. He also distinguished the months in him, when He distinguished their qualities and powers in him. For the first month, in which the sun rises upward, exists cold and moist, and is in much diversity, and exudes water converted into whiteness. Hence also its qualities are conjoined with the brain, since that existing cold and moist, by producing a base humor through the eyes, and through the ears, and through the nostrils. So also the soul in the childhood of man, which has neither endowment nor carnal taste, and does not shake it by working against its nature, in joy its desire is simple and innocent, it exists strong and powerful. Later, however, with the joy of childhood innocence from the father, in their great sadness they grow in man as if through bodily humors, and he himself, stained by the taste of the flesh, rejoices and is glad in the banquet of sins, forgetting God, embracing lasciviousness. For just as the sun rises in the first month, so the soul in its first age is neither bound nor darkened by the taste and effect of sins, through which man, with various habits of instability, is converted into hardness, sordidness, and vanity, lacking the holiness of lawful works. But when the same man has shed the moisture of tears through the teaching and admonition of the Holy Spirit, he is cleansed from the stench of sins by avoiding ignorance and boredom of good works in the most sweet odor of good report.

The second, however, is purgative in its quality, and is designated in the eyes, because the eyes, being watery and turbid and foul, sometimes perform a purification in themselves. In this way the soul in man grows like sap in a tree, so also through the soul the fruits of the tree grow, so also through the soul all the means of man's works are perfected; and when he filled his marrow with the fruit of his own flesh, which, when they had grown, he groaned to be concreted from the natural spirit of his soul. So also, with the eye of knowledge, considering how he began his sins, and how he completed them without repentance, cleansed from all pollution, he strives to avoid them further. By the third, however, who, being turbulent, carries storms and retains pests in himself, and moves all the earth with diverse breaths, are understood the ears, in which the sound of all useful and useless things resounds, by which the whole body is moved. Similarly, the soul in the body which is moved and filled by it, and as its connection, has a conflict against the forces of its nature, when man in the midst of his youth is like a tree, which first sends forth its gross and then its fruits. For man sends forth his storms of restless things. Man understands what he can do, because his marrow is already fat, and his veins are full; and then the soul in him has a plaintive and plaintive voice. because his pain for his sins increases more and more, because it is that life itself that moves everything in man. But he, more than just, is more eager for praise, considering himself wise, becomes more foolish, when through his rashness and pride it appears as a putrid wound, and is led into a lie, when in him the reputation of honesty and good report which he seeks to have never appears. Hence also the soul into which all good and evil return, just as all useless useful things ring in the ears, and through the compression of the cojic forces it is saddened by

mourning. But when, having compressed the swelling of the youthful month, it is converted by the grace of God to the better part by amending its sins, the soul, which was before sad, and filled with all useful and useless things in it, makes repentance rejoice because of evils and the input of good and useful things, as in a paralyzed place. But also by the fourth, which is green and fragrant, and as if thundering with fear, it is fragrant with fragrance, in which the breath of the soul draws in the fragrance, and emits all that a man chooses for himself with fear. This also, namely, the month, a man who through the breath of rationality in his knowledge has wisely chosen the greenness of good works, is likened, in which you think the fruits grow, and which is fragrant, since in the sweetest fragrance the rumor of probity and usefulness is emitted everywhere in the praise of God. But the tumult of hateful and evil men often repudiates the virtues and good works of that man, and when it calls him unjust and evil, just as the Jews falsely said that the Lord Jesus Christ was unjust and defiled, when they knew him to be holy and just in all his works. For just as this month sounds with danger and fear, and yet the fruits of a man do not wither even in the perfect, but those who gnash their teeth at him fail. And just as the sweetest and most nebulous things wither away by choosing them, the sweetest and most nebulous things he casts away. He may earn eternal rewards, and be honored with praise by men, while his persecutor, lacking heavenly rewards, will never be truly praised by men on earth. For he who fears God keeps himself, keeps his mind from all that is evil, just as a man turns his nose away from a foul and unclean thing. But the fifth is sweet and gentle and glorious in all things on earth, as also the taste of the mouth is sweet and delightful, because through it are known and are known, by which man reflects with joy. So also rationality is the pillar and marrow of the five senses, which are supported by it, and directed to work, just as the earth, turned over by the plow, is made fruitful by sprouting. For sight, namely the sense of the eyes, by which man sees and knows all things, rightly holds the primacy among the others, because as it is higher in place than the rest, so it perceives more remote things than others. Hence the same sight of the eyes is delightful and glorious, because by knowing and therefore choosing with it man distinguishes the useful from the useless. Just as therefore the fifth month, namely May, has the most delicious eater of flowers, in which man's hearts rejoice in the joys that man has in proceeding, so also in the lands in which man rejoices; so also man sees every use of nature in the sight of the eyes, discerning with the acuteness of rationality. But the fruitfulness of this month is like the taste of the mouth, by which man knows what is useful for his nourishment. But the sixth, being dry with heat, elevates itself in the process of fruits with that air, which brings ripeness to fruits, and sometimes pours out waters in excess; In which are also noted the shoulders of man, which, having dryness with heat, endure every labor, and complete all works, and hold the whole body, and yet sometimes seek rest for labor, or as when a bird removes its wings for weariness, and as a root holds its branches. It takes up its words to be understood, as if a certain feather of rationality exists. Whence it is that while the ears know where the same creature is, and therefore then man is more intent on investigating it. For the power of the soul, which perceives through the ears, as it does not labor in hearing, so is not satisfied with what is given, but rather has a desire to know and note many things, as also the sixth month, which is not humid, enlarges by manifold increase the fruits which it had produced with a slight heat, and begins to let them ripen. And as in this month the exposures of waters are poured out with fear with the dangerous sounds

of thunder, so also among those things which the calm hearing of human affairs admits, there are many which it receives with reason and sadness. But what is heard is written, first dictated, thus spoken by him: a and which are composed according to the honored intention are influenced. Yet the soul is forced to endure all these good and evil, useful and useless, which it cannot fully enjoy when it begins to hear. Illumine also, who hears the moisture of the viscera and some goal of others, as is the beginning of the soul, have a similarity, through whom all works are influenced, just as all burdens are carried by the shoulders. For as the viscera are joined together, so are the works of man joined together; and through the good things by which evils are reproved he has joy, and through the evils by which good things are known he is sad; and so when he already remains in joy, he is soon turned into sadness. For which reason he also seeks rest, as a man often desires the rest which he cannot have. Hence also the same soul which is tired as long as it remains in the body, is received in eternal tabernacles for the good things, and for the evils he struggles in punishments according to its merits. The seventh also has great strength through the burning sun, and the fruits of the earth are ripe and dry torrents, and just as the strength of the arms is strong through the shoulders and through the bad ones, by which man knows the necessary things of nature, discerning and knowing what is useful and what is useless, and he chooses those things which pertain to the preservation of his nature, and gathers them in his bosom, so that, when the bad humors have dried up, he may grow in health, by which he is tempered, lest the humors be deprived of the strength of the blood by corrupted juice. For he, that is, man, in his knowledge, drawing all these things to himself, binds them under his power, so that the lividity of the humors is expelled, and they themselves persist in the strength of health, and so with discretion he disposes of that strength, that even the bending of the arms through the shoulders and through the hands are strong. In his mind also, by the preservation of his health, and all the fruits which are ripe in this month are gathered. But the soul, which is from God the breath, is surrounded by the torrent of the brain. Hence, with the seven gifts of the Holy Spirit, with the five senses, man begins and pervades all his works through it, just as the written month also pervades all the fruits of the earth. Which works, namely, are either turned to praise as if by the right hand, or to confusion as if by the left, as if by a certain ripeness and ardor of the fruits. For from the remembrance of sins in bitter repentance tears are often shed, or as in the strongest strength of a lion, who surpasses other beasts, he tramples all vices and sins with great zeal of intention, and through the wisdom by which he knows God, he mourns for the works of sins by which he had fled from God. For the soul, together with its superiors, through the admonition of the Holy Spirit, moves and sustains man in many powers, since

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he has joy in repentance, always desiring to reach the eternal tabernacles and to remain in them without fail. The eighth, however, is like a great prince in his powers, who has all things in his power through fullness. The sun, burning with four rays, also has a certain coldness, and is terrible in its storms, because the sun is already shown in the souls of men, which perform many works, and have power over the whole body within them, since they attract and hoard all that they can, so that man is often praised for the works of his hands. Similarly, man also knows more perfectly than the other senses through the taste of the mouth the powers of those things on which he reflects, and has

them in the power of his knowledge, just as this month is also great in its powers. He also has joy in himself, wisely discerning what cold and hot natures are suitable for his health, just as this month also has the heat of the sun and the coldness of dew within it. For in his knowledge from those things which he gathers, as the morning glory performs praiseworthy works bravely in honesty, and as a builder in the power in which he wisely preserves all his building. The soul, being a warrior, by overcoming the illicit desires of man with its desires, and by circling its circle in a torrential journey, ascends at the beginning of its battle to the most high God. For it itself fights against the desires of the flesh with the shield of faith and with all the armor of virtues; and when it has conquered, like a warrior who has overcome his enemies according to his will and intention, it rejoices, because by burning in the heat of the true sun, it makes man sigh, so that in the coldness of true repentance, which dries up all sins, he sheds tears. For man in repentance, in which many contraries confront him, humbly descends, counting himself as mud, so that he scarcely hopes for the salvation of his soul. But the soul soon proposes to it the cross and all the passions of Jesus Christ, by which sins are washed away, elevating it to hope, and from which repentance itself, ascending from virtue to virtue, it blossoms, so that for each one of the flowers of good works and holy virtues perpetrated by the beloved, it can never tire of working. For thus through penance in great strength he is lifted up daily, and he treasures up good and holy works, of which all the heavenly host rejoices in praising God. But the ninth is of ripe time, and does not show itself terrible through storms, and holds all unworthy juice as a fruit, which he holds securely as if for ever. Hence in his qualities he is like the stomach of man, in which whatever is made from heat and whatever is put into it of other viscera is cooked; which is also mixed with heat and cold and is rightly expelled in a prescribed manner. Just as this also this month is sometimes stirred in its midst through the passing of times. Man knows what is and eats, lest he incur weakness from his immature humors being disturbed, so that this also this month takes away unworthy juice and fruit. He also intends that he should reflect not immoderately, but correctly and sufficiently, lest the humors be moved by base health, and he also carefully collects for himself all useful things, as anyone diligently closes up the thing he loves, lest it be taken away from him. Thus, therefore, man is like the belly in his touch, which emits what it receives, tempered by heat and cold, so that even in this month all nature appears, the juice of which is afterwards dried up. But the soul, which ascends to heaven through many wars and labors and tribulations, and also through the battles of the flesh, through the fall of Adam, and in evils through sorrow. For it is the strongest breastplate, which it loves, which no arrow can pierce, and in the ascent of good works, that in the descent of true humility it may attribute whatever it has done to the belly to Him who is the highest good, and through whom it has it. But when a man is in such sorrow for his sins that he scarcely hopes for the salvation of his soul, then his soul again patiently endures and proposes to him that God has assumed human form for the salvation of man, and when it makes him rise from that doubt in hope, as it is written: If I ascend into heaven, you are there; if I descend into hell, you are there (Ps. 128). Which the intellect thus suffers. O God, all the ascension of the saints and the heavenly, who in love with you sends down to man the dew of compunction of heart, through which the other virtues of sinners will later descend through forgetfulness of you, and I will breathe out the punishments of hell, if in true repentance I overcome by crying out to you, if in true repentance you anoint and save me, and thus you are present as

my liberator and savior. Patience with humility is in the heights, overcoming pride, and even in the darkness of sins, it is in warning man not to despair of God's mercy for his sins, and thus he has all his works in right moderation as if in maturity, defending those that flow in holiness from vain glory, and saving those that are suffering in the rot of sins, freeing them from despair. For patience itself is in the right earthly, since the heavenly does not abandon nor despise the earthly, but contemplates all the incitements of the deceitful devil in the true light, which is God, and in all these it neither rejoices too much nor falls into sadness, although sometimes from deception

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the devil is moved, to whom with the shield of faith he makes a strong A, and whose caverns or windows he passes through by blowing. But when a man wraps himself in the darkness of sins like a worm in a hole of clay, then the soul, which is situated in the veins and in the marrow with all the joints of the members, because it is not warmed by the fire of the Holy Spirit, fails in its strength; and because through its carnal nature it cannot have delightful works, nor can it deign to pass over the light of holiness, it always groans, and in its nature it forgets what it is or whence it came. But the groaning of the soul, full of alienation from it, when the taste of its holy spiritual nature is not kindled, the works which the body demands of it, although it invites it, agree to perform. Whence it has, just as the body also sometimes has sadness when it is forced to work according to the nature of the soul. The tenth is also likened to a sitting man, because it does not fly in the greenness of its own strength, nor does it prepare heat, but strips the branches of trees, and exudes cold, just as a man, when he sits, folds himself up so that the cold may escape, who has the wind in his veins. By this example, when a man begins to grow cold through old age, he is then wiser because the effects of pasturage and study first harden, and he desists from the vicissitudes of lascivious people in the pursuits of life in that material age, and he avoids the company of fools, lest they deceive him through ignorance, because the useless and varied tastes of the flesh, due to the coldness of age, already fail in him, just as even this month B is not delightful due to its greenness, by whose heat and cold the branches are stripped. The soul also, which was made a living and prudent breath by God, who is true wisdom, teaches man to hold fast the things that are from God himself, and by the grace of God with his powers in the blessed man, as a mistress, subdues the body by dominating it, and gives birth to it for the delight of man. For if ever there was flesh, that soul was moved by the taste of pleasure, the soul marvels indignantly at it, and the same poison is in the veins and marrow of that saint with the teaching of the Scripture, consoling him, from vices to virtues, lest he fail in sins, and from vices to virtues. But the eleventh bends itself and the cold builds it up, and it does not show joy about summer, but sadness about winter in itself, and the cold about itself shows sadness about winter in itself, which makes the clay foam, which man also imitates when he bends his knees, lest the cold pass through him. Whence also when he bends his knees in sorrow, he exaggerates in his heart the thoughts of sorrow, and considers himself as clay, and has no regard for joy, because in his sorrow he remembers that the knees of man were naturally bent at the beginning of his life. Not unlike when a man reaches old age, he is weakened by coldness, and not having the joy of youth, and by the lack of his ardor, in which he is affected by thinness, and the old man, properly fearing the cold, gathers his limbs to warm himself by the fire, because he is naturally cold, just as even in these months, without the

joy of summer, having all his days cold, he is like the knees of a man, which he himself bends in sorrow, when he sat as if captivated by the folded knees of his mother. But when the soul, in its own strength, thus somewhat ceases to be a man, and yet cannot prevent it from desiring to sin, then it groans in its vessel, which is the flesh which it inhabits, because it pervades and moves the whole body, like a wind that blows into a house, the walls of which are moved. The twelfth also has great power of cold and coagulates the earth with hardness, and covers it all with a foam of cold and makes it tedious and laborious. Wherefore in its quality the feet of man are noted, which gather and disperse many things, and temper the earth, lest the earth should lift itself up against another, but stand upon it. In this way also the soul of that man who in his anger has shed the blood of his neighbor, or some other injury, as the body after the departure of the soul remains cold without any heat, so it appears to God through the anger of blood without the heat of the gifts of the Holy Spirit, because it, like Cain, overflows with blood in blood. Whence also he, deprived of his right senses, becomes as it were insane; Through irrational movements of anger and blasphemy in his heart and mouth, he cuts off his brother from all happiness by envying him, and as much as he can by thinking and speaking, he scatters all his goods, and therefore through the evil he has in his soul he is a murderer before Beo. For he gnashes at him with his teeth, pouring out upon him the malicious words which he had dictated in his heart with hatred, and through the hardness of unjust burdens he cannot have any sweetness of holiness in himself, nor sow the seed of good works, and because of that hardness in which he assiduously dwells, he never sighs for heavenly things. Hence also he who is of this kind, blind to the works of holy holiness and pure knowledge, will never have the joys of holiness which he had scorned in anger, since he himself is like a chapter. In this way qualities and virtues are adapted to the memory of man. Hence also the Psalmist says of inspiration: The words of David in the psalm with their relevance to this.

XXIX. « The psalm strikes in time, the sun has known its setting. » Which is thus clear to the understanding: God made the light to be temporary, so that all times like a mother would nourish the unlucky one, first with milk, then with food. For in its absence the moon From a long time I will make the rebels, who are your enemies through unbelief, a footstool for your footsteps, because I will subdue them to you forever, and I will make them worship the footstool of your feet. For when they have turned from their unbelief, they will know you, the true God. Thus God produced all creatures through his Word, and the same Word put on flesh in man, who is the right hand of God, because the comprehension of his power exists. The same Word also, who is the Son of the Father, dominating over man, which will be until he fulfills it, and then the diabolical crowd with his followers will be like a subjugated footstool, and set the last time as it is, that both what the Lord is like will be seen and known who and what the Lord himself is, because Satan himself will then be shaken off like a footstool and completely dissipated.

That man, created in the image of God, and as another creature, does command for himself, is the full work of God himself, and is very pleasing to him; and that the other sex does for the adjunct and consolation of the other, holds the form of Christ. But when God looked upon man, it pleased

him very well, because he had created him according to the tunic of his image, and according to his likeness, so that he might pronounce all his miracles through the trumpet of the rational voice. For man is the full work of God, because God created creatures for him, and he abides in the kiss of true love for him. He preserves the rationality itself, which is preached by true love. But he lacked the adjunct of his likeness. Hence God also adjuncted him, which was to be produced by the speculative form of woman in the life of God's strength, just as he had produced the first man in the life of his strength. Therefore man and woman are acquired in such a way that one work is through the other, because man without woman would not be called man, nor woman without man would be called woman. For woman is the work of man, and man is the aspect of woman's consolation, and neither of them could be a companion to the other. And man signifies the divinity, but woman signifies the humanity of the Son of God. Man therefore sits upon the throne of the earth, and commands all creatures, and they, existing under his discipline, are subject to him, and he himself is above all creatures, as David speaks by my inspiration, saying: The words of David in the psalm about the exposition of their words, how they are to be understood of the incarnation and power of Christ, and in the subjection of his enemies. Cl. "The Lord said to my Lord: Sit at my right hand, until I make your enemies your footstool." Which is thus understood by the father: Let man say therefore: He who is the Lord and Father of all said to his incarnate Son, to whom it was given by the Father to be mine, who am a sinful man: "Sit at my right hand," that is, to rule over the man who is my right hand, because subject him to you, just as I have subjected him: and subject him to you by faith, so that he abandons idols, and turns to his Creator, namely the true God. But this you will do, when I will make the rebels, who are your enemies through unbelief, the footstool of your feet, because I will subdue them to you forever, and I will make them worship the footstool of your feet. For when they have been converted from their unbelief, they will know you, the true God. Thus God produced all creatures through his Word, and the same Word put on flesh in man, who is the right hand of God, because the comprehension of his power exists. The same Word, who is the Son of the Father, dominating over man, which he will be until he fulfills, and then the diabolical crowd with his followers will be like a subjugated footstool, and set the last time as it is, that both what kind of Lord will be seen and who and what kind of Lord he is, because Satan himself will then be shaken like a footstool and will be completely dispersed. Because man is marked by the signs of God's omnipotence through the five senses, his Author one in the Trinity, from whom for this he was both created and repaired after the fall, so that he would be both the Lord of the world and would make the tenth choir in heaven. Cll. For the Lord reigns mightily in heaven in His power, and the creature through Him, as they are kindled, looks upon the rest of the creature. So also man sits upon the seat, which is the earth, and rules over the rest of the creature. These signs are the five senses of man, by which he understands and feels from the power of God that he ought to venerate the Trinity in the power of God through right faith; and this veneration is the ornament of the nine orders of angels, from which the diabolical crowd fell when expelled. But man is the tenth choir, whom God restored in Himself in the first constitution of the lost angels, because man wished to weep, in whose humanity there is a tower, in which those who are in the tenth choir walk. Therefore, as was said above, God has marked in man both the higher and lower creatures. Who, after being inspired by the breath of life, which is the soul, rose up, and

knew all creatures, and embraced them in his soul with the strongest love. What if a man is born with his own, by which he both knows God, and understands or governs himself, and makes his body sensible and moves it to work. Clll. The soul of man is fiery, and it warms and vivifies the whole body of man; and because it is fiery, man is of blood. It also has windy paths, it breathes. Which as if by drawing into man and emitting. Which when it draws into man, he dries up within, and the same is very useful to him, because he is flesh: but when man emits it, the fire within man melts and brings forth its heat. Whence man can live, and govern all the five senses of the body with their duties. And if this heat is not contained, the soul of fire would suffocate the body, as if the master

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which is entirely consumed by fire. By the powers of the soul also man is clothed with flesh and blood and is entirely consumed, just as all the fruits of the earth are fulfilled by the breath of the winds. But also by this fact that the soul is fire, he knows that he has God; and by this, that it is a spiritual breath, it understands that it can work with the body. Wherefore it has a command from God that it should do its works aright, and not look into the empty place of the north, where the first angel wanted to reign and perished. For when pride has gathered the property of its will, the night, willing pride, tends quickly to the north, in every way to be angry. But pride and willing pride are able to pant, because they are annoying to God and men and do not deprive them of everything. Hence both works flow away, and they do not suffer to be loved by those who love them; but they want to take what they do not have, and by arranging they establish those things over which they have no power; wherefore they go into destruction. Therefore the soul is the mistress of the house of its body, in which God formed all the habitations which it was to possess; Nor can anyone see it, just as neither does it see God, as long as it remains in the body, except insofar as it sees and knows Him in faith, and works with every creature that proceeded from God in man, so that, namely, as bees build a honeycomb in their vessel, so also man pervades his work as a honeycomb with the knowledge of the soul, which is as it were a liquid. And since it was sent by God, it founds thoughts in the heart and gathers them in the breast, which then pass into the head and into all the members of man. The eyes also, the creature itself, since they are windows full of rationality, discerns their powers in the word alone. Hence also the thought above is moved to one thought according to the will, its work is amortized by the knowledge of the soul in the brain, from the brain it descends into the thoughts of the mind, and thus the work of the will is pervaded. For the soul sows in its knowledge that the work of thoughts may be completed, and that is cooked by the fire of the soul, and is converted into taste by which it is knowingly tested. It also brings the refreshment of food and drink inwardly into man, that his flesh may be refreshed. For by his powers he orders how man grows and remains in all the natures of his flesh, arranging them, and filling the bowels of it with his powers. Nature itself is not flesh and blood, but he fills them, so that he makes it live with himself, because it arose rationally from God, who first insured life to the creature. Hence he brings the soul and flesh together in two natures, by receiving fire, sending in water, and germinating greenness to the body of man, which was completed in the first constitution and is everywhere above and from the first, around and within the body. And in this way he is man. Because God judges man according to his works for life or for punishment, and that the holy

soul, stripped of the body, sees God fully, whom the corruption of the flesh now prevents, just as this soul eagerly awaits the reception of its life, which is its own body, so that in it it may enjoy the contemplation and praises of God with the angels for the sixth end.

CIV. But when a man does right works, the elements have right paths; but when it commits unjust acts, it brings the elements upon itself with a ponalistic style. For the body works with the soul according to the will of its desire, and God judges man according to his works, whether to life or to punishment. And the soul, thinking, speaking, and sighing, blows upon the whole body, like the wind, which sends forth its breaths everywhere in a house. But as long as the body works with the soul in man, it is local and heavy, and cannot lift itself from the earth; when it is right after the last day, then it will be light and flying like a bird that has wings. It comes from him, and when it is official in creatures, it does not see God; but after being led out of the prison of the body and having laid waste before the sight of man, then it will know what it is, and what clung to it while it remained in the body. And because it will then know the glory of the angel of its honor, it will reclaim its dwelling place insofar as it knows its glory with itself. Hence she will eagerly await the last day, because she has been stripped of her beloved garment, namely her body, in which she will see the glorious face of God fully with the angels, namely when she has received it. After this has happened, the angels are again inflamed with praise, as they were inflamed on the first day of the last battle of their battle. For after the last day she is consumed with praise of God, when they will praise the new miracles of the work of God, which is man, and when they will play this glorious harp of joy, they will neither cease nor be afflicted in this weariness, nor will they cease nor be finished. And as they will always desire to look upon the face of God without defect, they will also marvel at man through it. Therefore, as was said above, such is the form of man with body and soul, the work of God also existing with every creature, as John, inspired by my spirit, wrote, saying:

Exposition of the first chapter of the Gospel according to John, from that place where it is written: « In the beginning was the Word, which was made for him, full of grace and truth. » In which exposition is treated of the eternity of the Word of God, of creatures how they were in the art of the creator without his co-eternity before they were in himself. Of the creation of angels and the higher air of God in apostate spirits, of the purpose of making man in the image of God, and how the power of the human body shines. The constitution of God and the words of doctrine, and the examples of justice, which he gave to the world. Likewise, of the restoration of fallen man and his happiness after this life. Cetus in the beginning was the Word. » Which thus is clear to the understanding: Who am without beginning, and from whom all beginnings proceed, and who is ancient: « In the beginning was his after this life. »

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I am by myself the day who never proceeded from the sun, the same from which the sun was

kindled. I am also reason which did not sound from another, but from which all rationality breathes. Therefore, for the sight of my face, I have made mirrors, in which I contemplate all the miracles of my antiquity that will never fail, and I have prepared the same mirrors in harmony with praises, because I have a voice like thunder with which I move the whole world with the living sounds of all creatures. I, the Ancient One, make these clergy, because through my Word, which has always been in me without beginning, I commanded a certain great light, and with it incorruptible sparks, namely angels, to come forth, who, as they awoke in their man, forgot me, and wanted to be as I am. And therefore in a great thunder the vengeance of my zeal, in presumption because they contradicted nothing, cast them down, because there is only one God, man, cannot be. Wherefore I made it in my image and likeness, so that it might be worked in someone according to me, since my Son had to be covered in the garment of flesh in man. I have also established that rationality of my rationality, and in it I have marked my possibility, just as the rationality of man in its art comprehends all things by names and by number, because man distinguishes no thing in any other way than by names, nor knows the multiplicity of things except by number. I am also an angel of strength, because I present myself to angelic hosts by miracles, and because I show myself to all in the faith of the Creator, where they neither know that I am the Creator, but yet I can be perfectly pronounced by none. For man is that garment with which my Son shows himself surrounded in royal power. But the flock of angels who are specially present in that royal power, no one except God can number, nor those who are able to produce God with all, nor those who are specially called the very life of all life, no language is sufficient to determine. Hence blessed are those who dwell with him. But God has designated all his work in the form of man, as has been foretold, as is also demonstrated here by certain examples in it. For in the circle of the brain of man he shows his dominion, because the brain holds and rules the whole body; and in the hair of his head he shows his potentiality, which is his ornament, just as hair adorns the head. In the eyebrows of his eyes he also demonstrates his strength, because the eyebrows are the protection of man's eyes, so that they turn away all harmful things from them, and show the beauty of the face, and as they are the wings of the winds, under which he sometimes flies, sometimes ceases to fly, because in the strength of God the wind blows, and the blows of his windpipe, are than he foresees and foreknows everything, he declares, because they show many things in themselves, because they are clear and watery, because as the shadow of other creatures appears in water. For man knows and distinguishes all things by sight, and if he were to lack sight, he would as if bite and be in them. In his hearing also he reveals all the sounds of praise, secrets, mysteries, and angelic hosts, in which God himself is praised, because it would be unworthy if he were known by name by himself, since man is known by man by hearing, where he also understands all things in himself, and as if he were in hearing, if he were to lack hearing. But in the nostrils, wisdom, which is the fragrant arrangement in all the arts, shows itself, so that man may know by smell what wisdom arranges. For having smelled in all things, he expands by drawing them in so far as he knows what and what kind they are. But through the mouth of man, God designates his Word, by which he created all things, just as all things are uttered by the mouth in the bosom of rationality, because man utters many things by sounding, just as the Word of God did in creating in the embrace of charity, so that nothing necessary is lacking to his work. And just as nothing is placed around his mouth for his

work, so when he sounded that same Word affects that principle of all creatures, when all things were created, and thus: ¶ In the beginning was the Word, and the Word was with God, and the Word was God. Which is thus clear to the understanding: In the beginning of that beginning, when the will of God to bring forth the making of creatures had already opened itself, which was in Him without a beginning, insofar as it had not opened itself, there was the Word without the beginning of that beginning, ¶ and the Word was with God, ¶ as the Word is in rationality, since rationality has the Word in itself, and in rationality is the Word, and these are not divided from themselves. For even in the beginning of them was the Word, and the same Word before the beginning, and in the very beginning of creatures was with God, and in no way divided from God. Since God willed in His Word that His Word should create all things, as He had preordained before the ages. And why is it called the Word? Because with a resounding voice He raised up all creatures, and called them to Himself. For what God dictated in the Word, this the Word commanded by resounding, and what the Word commanded, this God dictated in the Word. And thus God was the Word. For the Word was in God, and God in Him secretly dictated all His will, and the Word sounded, and produced all creatures, and thus the Word and God are one. But when the word of God sounded, he called to himself every creature that was preordained and disposed in God before the world began, and by his voice all things were raised to life, as he also designated in man, who secretly dictates the Word in his heart before he sends it out, which is with him in the sending out, and thus God sounded, the same word appeared in every creature, and the same sound was life in every creature. Hence also sound in the word the rationality of man works its works, and from the same

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sound he utters his works by sounding, crying out and singing A, because by the sharpness, by the sound of his art in creatures he makes the harp and the timbrels sound, because man according to God is rational through a living soul, and his soul with its heat draws the flesh to itself, in which the first figure of the finger of God which he had formed in Adam appears, and which the same soul passes through by giving life and by filling it with its fullness in growth. For the flesh does not move itself without the rational soul, but the soul moves the flesh and makes it live. For the rational flesh is present to the soul, as all creatures are present to the Word. Wherefore He created man in the will of the Father. But as man would not be man even by the connections of the veins, because he is mortal, he does not give life to his work, because he himself, beginning life, is from God; God is by the reception of life. This was in the beginning with God, namely in the beginning it was in which Moses God, namely in inspiration speaks, saying: In the beginning God created the heaven and the earth (Gen. 1), because the Word that sounded fat , as it is also written there, And God said: Let there be light, was in the same in the beginning when the creature received its beginning from the Creator with God, that is, in one equality of divinity, because that Word that is with God is equal to Him in divinity, namely because the Word that is in God is inseparable from God and exists consubstantial with Him. Thus all things were made by Him, because all creatures were made by the Word of God, as the Father willed, because there is no Creator but God alone. For all things that are formed and vital to man were made by him. He also manifests in the arms of man and in the joints that adhere to them the strength of the firmament with its signs, inasmuch as the arms with the joints of their joints manifest the dominion and operation of the whole body.

For even the right hand is like the south, and the left hand like the north, which are the firmament lest it proceed beyond what is set, as it is written. And in all these there is a great firmament between us and you, namely, lest darkness extinguish the light, and light drive out darkness. And without him was nothing made, because without the Word of God no creature was made, because by the Word of God every creature, both visible and invisible, was made, which subsists in that essence, namely, of the living Spirit, or of greenness or of power; and without him nothing was made, except evil which is from the devil, and therefore, having been cast out of the sight of God, he was reduced to nothing, because only what is man, the possibility of working was placed by God, he committed sin, which is brought to nothing, because he placed it in terminable darkness, because by fleeing he refused the light. But what was made in him was life, because all things that were created appeared in the Creator's own reason, because they were in his foreknowledge, not however coeternal to him, but foreknown and foreseen and preordained by him. For God is the only life, which did not receive the beginning of that life which has a beginning. Therefore everything that was made in him was life, because it was foreknown by him; and he lived to God, so that God never began to have a remembrance of him, because he had never given it over to oblivion, because it was in his foreknowledge, although it had not yet been in his furnaces temporally. For just as it is not without God, so it is not without him that those works proceeded in creatures, which had been foreordained and preordained in his wisdom. And just as this was done without creation, in God there was life without extinction, because it had to be created, where nothing was lacking in the created creature, so also what man works is life itself to him to help life, because in them he subsists and is perfected. But also because God subsists and is perfected in them. Thus all of God's work is life in himself, which in this will in no way be mocked, just as God also designated in the breastplate of man, where man, by desiring, composing and ascending, gathers together every thing, namely good and evil, in his thoughts, considering what pleases or displeases him, because what pleases him he preserves with joy, in order to retain this life, and what displeases him he removes with indignation from himself, lest it harm its life. Thus everything that God does is life in himself, because that which is vital from God in its nature. Hence, just as the Word of the Father gave carnal life to men, when He showed them spiritual life, that they might expand themselves by another life, and not by going according to the flesh, into the company of spiritual ones, and thus both might expand themselves into the company of spiritual ones, since He Himself is the Son of God, God and man. The spiritual is of God; but the secular is according to the justice by which it was said: Increase and multiply (Gen. 1), since He is the Son of man. And life was the light of men, because the life that had raised up creatures, the life of man's life, because through it He lives, existing, He gave light to men by reason and knowledge, in which they might behold God by faith, acknowledging Him as their Creator, and being so imbued with the light itself, as light is said to illuminate the world. For man understands the wings of knowledge by the sky, which produces the sun and the moon, because the day demonstrates good knowledge, and the night demonstrates bad, just as the sun reveals day, and the moon reveals night. And as man with creatures without lights would be as it were blind in the office of his spirit, and as his body could not live without a spirit, so also man without wings of knowledge would not understand what it was. Hence light in darkness at night, just as light is said to shine by the moon at night, insofar as man in good works

knows evil works, which

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are separated from light, because, and expels from himself. “And the darkness did not comprehend it,” as if that which is obnoxious he neither wants to know nor understand, but flees from it. That God declares to know in the heart of man, that it is the life and support of the whole body, and sustains the whole body, because in the heart of man’s thought is ordered and the will is nourished. Hence also the will is as it were the light of men, because as light penetrates all things, so also the will abounds in that which it desires, and in the same desire of its own, which it counts for its light, it often walks in the darkness of evil works which it wants to pierce. But “darkness” “does not comprehend” the same will so that they can abstract the knowledge of good, without knowing it, the man sent does not do this. “There was a man, sent by God,” who had no taste for the earth, because he had been sent by the heavenly Creator and not by man, because the heat of the Word of God absorbed it, so that even his flesh in many works was as if by a foreign habit in the sins of those born. For those who begot him, touched by the grace of God, begot him, and so by the grace of God he went forth as a testimony to the Son of God sent. Hence the angel named him John. “Whose name was John,” because the works he did agreed with his name, because the grace of God had strengthened him by preventing and following him. For the grace of the Word, which is God, sent John by the movement of the vicissitudes of their morals, who in the vicissitudes of men born in sins cleansed him, and for this reason he had a certain stability according to the rectitude of spirits, and neither had the vicissitudes of men’s morals, nor did he desire to sin. But God, who exists wonderfully, confirms the miracles of the power of the created things to the wind of man. For the wind of the power of the created things which it receives and utters demands. But nevertheless God establishes demands in all things. But nevertheless God establishes in all things, namely in animals, in republics, in birds, and in fish, in herbs and in fruit trees, certain hidden mysteries of God are hidden, which neither man nor any other created thing knows or feels, except insofar as it has been given to them by God. But John was miraculously sent to the elements, and was miraculously fed by them, and just as he was in a certain way withdrawn from the habit of sin, so also through abstinence he lived miraculously from the elements. And the pure man himself was worthily and praiseworthy as a messenger before the hidden Son of God, through whom the world was placed with an innumerable number, and all created things were created. Which is also designated by the wind, because just as the world receives all things, so it also receives the wind of other created things in its consumption. But just as every creator proceeded from God, so also did He bear all men in His form, to whom the Son of God supplied true pastures, when He bore man in His humanity. “He came for a witness and to bear witness of the light, that all might believe through Him,” because John was made man in wonderful things and being a wonderful man, by a wonderful divine dispensation in testimony of the mysteries of God, that he might bear witness by the powers that were working in him of the light, namely, of God, from whom all lights are kindled, that all who are fiery through the Holy Spirit might believe in God through the testimonies of Him, which He wonderfully brought forth. And so He came testifying to His divinity, clothed in human form. And just as He Himself was born in arid nature as far as it was concerned without greenness, so He said that My Son was born of the Virgin Mary without sin. “I willed this therefore, that by

this miracle which I worked in John, men might believe in the miracles of My Son."And as true testimony appeared in Jerome, so also true testimony was declared in the thighs of man, which is the testimony of all that he sees, feels, thinks, and desires, and in his knowledge he counts all that is just. For this man gave testimony to God. "He was not the light, but that he might bear witness of the light," because John was not that light which is never divided, nor changed, namely, which is God. But he came sent by God, in order to bear witness of him who, being the true light, kindles all lights, because God is without any need of any necessity in himself and through himself, because he himself was to do all things in all. Whence he is in every work of his work. There also John reported the testified testimony of Christ, because as the fruits bear witness of the root. As many as he is, so he himself rose in the wonders of God. Wherefore he is designated as his testified. But man is the designated work, the light from God, which begins to live, and in the flesh will sometimes fail, and truly begins, and bears witness in everything, because God does not exist in this way. "There was the true light," which was never overshadowed by any shadow, and to which no time was given to serve or to rule, to diminish or to increase; but which is the order of all order and the light of all light, and shining from itself. For God never arose in any morning, in any dawn, but was always before the world. "Which enlightens every man that cometh into this world," because this light with the breath of life pervades every man that hath flesh and bones, and cometh into this present world of increasing and failing mutability by the rising of the beginning, that when the sun shall receive him with his lights, he may behold and know the creators. For God raised up the first man by the living knowledge of the soul, which he formed of the clay, so that he by the same knowledge of the soul was made flesh and blood from the clay. Whence also in his posterity with foam by the nature of man evil

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it was, by the fiery spark of the soul flesh and blood are fully afflicted, because, if in this way it were not raised by the heat of the soul, flesh and blood would not be fully afflicted, it would have remained if it had not been changed by the soul. For, as bread is made from blood by water and fire. Man is also as it were the light of other creatures dwelling on earth, which often run to him, and who lick him with much love. Whence also man desires and diligently seeks out more often from the creature in whose love he burns. But the creature which does not love man flees from him, and devours and scatters all that look to him, because terrified by his fear, he is himself painfully wounded, and therefore many times attacks him. To the extent that it shakes out life from him. « He was in the world, when the royal divinity reclined in her womb, because he was made man in a different nature, and not like any other man, was inflamed. Therefore, after the last day, when every man shall have been transfigured, the souls shall lift up, which were before in the world. This God will do by Himself in His power, which no creature can destroy, because then, man, as has been foretold, shall be clothed with flesh, and his bones shall be filled with marrow, but more. . . . if food and drink and life shall not fail, because then he shall proceed in the powers of the divinity without any change of diversity, because in good he is a member of Christ, who in the world endured many passions and many reproaches, although he was the Son of God. Which the devil, the inventor of all deceit, could not know, who had a beginning, and hastened to deny it with all his members, which answer to God; but yet he could not prevent man from being raised up into

an indestructible life. “And the world was not made by himself, so that the world was not made by him, nor did he come from him, namely, whatever creatures, both invisible and visible, can erect, both sudden and visible, but some are both seen and touched. But man has both in himself, namely the animal and the body, since he was made in the image and likeness of God. Hence he commands with his word and works with his hands. Thus God ordained man according to himself, because he willed his Son to be incarnate from man.”And the world knew him not, because the children of the world, namely those who follow the world, because of the blindness of their ignorance knew not him that he came, nor did they know him that he worked, just as a child is ignorant of knowledge and operation. Therefore, here in the thigh and in the knees of man God dwells the ignorant infancy of the unbelievers, because just as an infant cannot trust, because both its marrow and bones are not yet established, and since without legs and feet the thigh is perfect and through the knees an adult man cannot trust, so they were empty of the Spirit, through whom they should have known God, and could not walk in the way of righteousness. « In their own righteousness because He had created the world, and because He had put on human flesh. Whence also all creatures showed Him, as the coin shows its master. For God created the world, which He wanted to prepare a tabernacle for man; and because He wanted to put on man, He made him to His own image and likeness. Wherefore all things were His own. « And His own did not receive Him, namely, those who were His own because He had created them, because He had made them specially in His own image; but yet they neglected Him, where they did not easily recognize Him as their Maker, and did not understand that they were created by Him alone. For the unbelievers did not receive his humanity, nor because of the observation of unbelief is the youth of man designated in his legs, which he attends to foolish and useless things, and where he is wiser than other creatures, because his marrow and bones are then fully established. Thus did the indulged and pagan, who are vanity, loving, suffer themselves to know what they did not know, and to be what they were not, and did not attend to him who had given them flesh and spirit by faith. For just as the youth delights in deceived creatures, so the world then lived in vanity; and therefore it was necessary that God should show himself to them, and gather them to himself, just as he also commanded the ass and her colt to be loosed and brought to him, where he placed himself over them by the law of truth. “But as many as received him, to them gave he power to become the sons of God, because to all men of both sexes or who received him by believing he is taken, then that God became man is received, he gave his power potentially this power, he gave his power potentially power to breathe in the heavenly kingdom, that is, to share in the kingdom with him the heirs of his inheritance the son is the heir of his father. For because they knew him their God and Creator, and embraced him with love and kissed him with faith, and diligently and carefully sought all their things from him, the dew of the Holy Spirit fell upon them, so that the whole Church began to sprout from them and to bring forth the fruit of heavenly joys. Therefore it was given to them that by the power of true faith they might be the sons of God. « To those who believe in his name, to those who have this faith by believing, that in his name they breathe salvation through baptism, participation in the heavenly kingdom is given, since they do all their works in ardent love as if they see God, and not in

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the shadow of faith worshipping the name of God without works, they receive this from the fiery outpouring of the Holy Spirit, that they cast away foreign gods, who cannot make themselves, and are not of themselves, but who are the companions of men. But this name, in which true credulity is, is something that is lacking inwardly, and that it is life, through which all creatures have risen, and that it is life, through which all life breathes. Whence they are in this name from every creature, every creature that has a name satisfies from three powers. But both arid and putrid creatures satisfy with powers. But both arid and not. Now to the name of a living creature there are three powers, of which one is seen and the other is known, but the third is not seen. For the body of a living thing is seen, and what it produces is known; but whence it becomes living is neither known nor seen. So also God has manifested great wonders through the feet of man, because as the feet support the whole body, and carry it whithersoever He wills, so also faith, with its wonderful things, which are both seen and unseen, and which can be known and unknown, bears the name of God with strength, and everywhere carries it magnificently. And the body of man and his works are seen; but much more is in him that which is neither seen nor known. But since there is such great obscurity in man, that no man living in the world can know as it is. Who were born neither of blood, nor of the will of the flesh, nor of the will of man, but of God. For the Son of God said: That which is born of the flesh. He is the Son, and that which is born of the Spirit is (John iii.), because flesh conceived in sin was born of the flesh; but because God is spirit, all spirits have sprung from him, neither spirit is changed into flesh, nor flesh into spirit; but man is perfected through flesh and spirit, otherwise man would neither be nor be called man. For God created Adam, that he might live eternally unchangeable; but he transgressed by disobedience, listening to the serpent's counsel. For this reason also the same serpent thought that he would perish altogether, which God did not will, who conceived and begot his own in sins. So as he conceived and begot his children in sins. He was conceived and made mortal in all his kind, he says, until the last day when God will renew man, so that afterwards he could not possibly be with an unchangeable life, as Adam was conceived and born in sins; but in the humanity of the Son of God who arose, he would free man who had perished. For those who by the power of good works are made sons of God, do not have this power to be sons of God from the coagulation of the blood of their parents, in which they are of blood, nor from the will of the weaker flesh which sprouts for birth, nor from the will of the stronger part of it which is robust for procreation; but from the reward of divine revelation in the washing of baptism, and in the fiery outpouring of the Holy Spirit, they receive this, that now they are born of God, and become heirs of his kingdom. For God foresaw all his works before they were formed, which are the forms formed afterwards in creation. They did not remain empty, but became vital. For flesh without life would not be flesh, since when life departed from it, they fail in defect. The intelligible breathes and was life. Hence, through his heart, the red mud of the earth was made in the blood of God, and as it was, so also in all men yet to be born are in His foreknowledge. But man is intelligible and sensible; intelligible, namely, because he understands everything, sensible because he feels those things that are present to him, because God fills the whole flesh of man with life, when He sends into it a breath of life. Wherefore, both the foreknowledge of good and evil chooses what pleases Him, and rejects what displeases Him. But God considers what man proposes to himself. But if man proposes to himself those things which are not from God, God withdraws

from him, and those who first began evil meet him, namely, those who wanted to destroy heaven, which does not hold God, and seek. But if a man has breathed upon the name of his Father, and called him with a good desire, he becomes angelic, and God through the delight of the desire for good works first sweetly sends him as it were milk, and then pours upon him the rain of his grace, by which he may ascend mightily from virtue to virtue. And in this way he is always new in such virtues until his death. But he who can do something small and not great, always goes on in a rush, that he may accomplish the same thing that he can; but he who is able to do many and great things, has moderation in them with temperance. For the devil wants one thing, namely, to seduce souls to death, and neither seeks to do nor can he do anything else, and he scarcely endures until he has accomplished that which he is able to do. But God, because he is powerful in all and through all things, has moderation in all his works, and with temperance the stability of discretion, inasmuch as man becomes stronger as he is ready in the stability of good things. For every one who goes on in a rush, often falls into ruin. But man is a signification of the whole man angelic, because he demonstrates the things that serve God praiseworthy; But the evil knowledge which he has, manifests the power of God, because God willed it when He expelled the first man from Paradise. Thus it happens in every man, because in him who works by choosing good through good knowledge, the goodness of God is shown; and in him who perfects it by seizing evil, the power of God is declared, because God sometimes judges it, sometimes forgives it. Man therefore in this way, as was foretold, is life, and all things that are vital to him through him, because

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God created man with all his appendages under the sun, so that he would not be alone on earth, just as God himself is not alone in heaven, but is glorified in all heavenly harmonies. But these things which are about man on earth, continue with him on earth, until that number is fulfilled which God has determined to be fulfilled. But after the future resurrection, man, like the blessed, does not need to grow or be fed by anyone, because he will also always and newly play the harp. Therefore, as was foretold, the flesh lives by life, and unless through life the flesh would not be complete; and thus flesh with life, and life with flesh, are one. God took this into account when He strengthened flesh and blood in Adam by the breath which He sent into him, and He then looked upon that flesh with which He was to be clothed, and He held it in ardent love. And the Word was made flesh, and dwelt among us. The Word was, and what God was, was by the burning before the world, and what God was, by the burning of the Holy Spirit, He assumed flesh from the womb of the Virgin, whom He clothed, whom He had come to, whom they are of flesh, and as they themselves carry blood, and yet are not blood. For God had created man in such a way that every creature serves Him. Hence it was also fitting for God to assume the garment of flesh in man. For thus the Word put on flesh, namely, that the Word and flesh are one, yet not as if one were changed into the other, but are one in the unity of the person. But the body is also the garment of the soul, and the soul has duties to perform with the flesh. But the body without the soul would be nothing, and the soul without the body would not work, whence they are one in man, and are man, and thus the work of God, namely man, was made in the image and likeness of God. For when the breath of man is sent by God, the same breath and flesh are made one man. But the Word of God took flesh from the unblemished flesh of Arguntus without all the heat of

the fire, so that the Word is Word, and flesh flesh, and are one, because the Word which without was consumed, but only put on flesh. And he dwelt in us, because he was made man without sin as man dwells in us, not neglecting our humanity where we too with the breath of man's life are made in the image and likeness of him. Wherefore we also dwell in him, because they are his work, and because he always had us in his foreknowledge, and he did not forget us. And we saw his glory, because we came in a wonderful nature without all sin. And the glory which the Only-begotten manifest from the Father. And the glory wonderfully manifested from the Father before the ages. He showed his glory wonderfully coming from the Father, when the Virgin conceived him by the ardor of the Holy Spirit, and did not need the work of a man, since every other man is seeded with sin from a man, namely from the father. For God had formed man from the clay, and had sent into him the breath of life. Hence the Word of God assumed in man a royal garment with a rational soul, and drew it all to himself and remained in him. For even the breath which the soul does not possess in man pervades the flesh, and regards it as a delightful garment and a beautiful ornament. Wherefore he both loves him and consents to him, and yet cannot see him in him. From nature which demands it, and the call of the soul, man demands the garment of life, and since God created no creature without powers empty, the same man is full of grace and truth. And the same Word is flesh full of grace and truth. And because in the humanity of redemption and the divinity of the Creator He existed, since no lie of iniquity and sin testified to Him, nor did He associate Himself with Himself, because He is the Lord who conquered evils by His battle, which without Him are nothing. For the Word Himself, namely the true Son of God, is full of grace, giving and forgiving according to His mercy, who did not empty Himself in divinity, but clothed Himself with humanity; and His humanity is full, since no wrinkle of sin in human nature testifies to Him. He is also full of truth, because He gives, forgives and judges as is just; which man does not do, since He was conceived and born in the wrinkle of sins. Thus God is round, like a wheel, creating all things and willing good, and He provided what the Word of God created. Therefore every man who fears and loves God, for the salvation of the bodies and souls of men, not indeed by man, but by me who am brought forth…

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PART TWO.

FIFTH VISION.

A vision of great wonder, in which both the world and its five distinct parts, but also the dimensions and qualities of those parts filled with the delights of light as well as the horror of pain and darkness; also two globes, one surrounded by a sapphire color, the other shining with luminous rays, with their surroundings are described with subtle sharpness. 1. Then I saw the roundness of the earth divided into five parts, so that one part was to the east, another to the west, a third to the south, a fourth to the north, and the fifth was in the middle of these. And the circumference of the eastern part and the circumference of the western part were equal. The circumference of the southern part and the circumference of the northern part were also of the same measure, being equal, except that

in their inner limits, because of the arched inner limits of the same two former parts, they seemed as if truncated, and the form of an extended arc, except for the truncated inner limits, they imitated their inner limits. For both of these parts, namely the southern part and the northern part, were divided into three parts, of which the two halves of the parts themselves were of one form and one measure. The remaining four, which were also fine, had a different but nevertheless equal form and equal distinction, and existed equal to the length and breadth of the same two middle parts, except that at their inner ends, they seemed to be constricted, but at their outer ends they seemed wider than the other two, according as the aforementioned eastern and almost western parts, by curving, here more constricted, as has been said, by curving themselves, here more constricted, here more spacious, yielded to that part. But the fifth part of the former appeared square in form, and was in some places imbued with heat, in others with cold, and in others with the temper of the air. And the aforementioned eastern part shone with great clarity; but the western part was covered with a certain darkness and darkened; but the southern part, which was divided into three distinctions, had two distinctions, which were fine, full of certain pains. The third, which was seen in the middle, was not indeed shown to be terrible by pains, but by some other monstrous terrors. Which the northern part, also having three separations, showed in the two extreme separations various pains that were overwhelming, and in the middle towards the eastward with very many pains that were terrible. But towards the eastward, above the aforesaid roundness of the earth, at a certain height I saw a red globe surrounded by a circle of sapphire color, from the right and left sides of which two wings proceeded, one of which of the same two parts extended upward from either side of the same circle, so that both, bending down at their summits, looked at each other; but the other descended from the same parts downwards to the middle of the aforesaid roundness of the earth, so that the two wings, embracing each other, covered the same middle roundness outside the firmament. And from the same middle a red circle extending in the form of an arc, the whole outer part of the west, and also had certain distinctions, namely from the terminus of the aforesaid southern wing about the west, twisting itself back. But from its roundness towards the east between the aforesaid wings it appeared as if a building rising upwards to the aforesaid globe, and from the same globe upwards to the middle of the aforesaid wings it extended like a street, above which it radiated like a white star. And then between the summit of the same wings it seemed as if a fiery globe was emitting certain rays from itself, so that from the summit of the aforesaid roundness of the earth to the aforesaid red globe, so that from the globe itself to the aforesaid white star, and from the same star to the aforesaid fiery globe, were equal parts. Between the first wings also, from each of the stars shown to the aforementioned globe, around the star shown to the aforementioned globe of fire, as if some rays were discrete from the star. But also towards the west, outside the aforementioned roundness of the earth, darkness appeared, which extended in the form of an arc from each side of the same roundness to the middle of it, where the aforementioned wings descended downwards. In which between the western corner and the northern corner, other denser and more intense darknesses were like the shape of a horrible and devouring gaping mouth, adhering to other denser and most evil, infinite darknesses that were outside these, as if they were their mouths and grins. But I knew those infinite darknesses, but I did not see them. And again I heard a voice from heaven saying nothing:

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For the wisdom or power of the artist God is wonderful in this, that he has suspended the element of the earth, not angular, but round, and not more or less distinct in five parts, by a certain reason, immovable in the midst of the other three elements, and that he has enriched man with five senses in this life, and in the future from the dust of the grave he restores it whole.

II. God has suspended the earth in the midst of the three elements in such a way that it cannot possibly slip or dissolve, and in this he shows himself wonderful and powerful, he also does not reduce the flesh or bones of man to dust, but restores them to their integrity on the last day. He also made another part of the earth bright, another dark, another horrible, another pleasant, another suitable for man. But he made another unfit, he associates him and some souls with his kingdom, but condemns others by just judgment to Tartarus. The roundness of the earth thus appears to be divided into five parts, so that one part faces east, the other west, and the third south, these being to; and this is because, if the earth were angular and not round, the defect and inequality of its angles would weigh down, the angles would bring about. And if it were not divided into five parts, it would not be weighed with right moderation, because the four outer parts weigh it down to straightness, but the fifth, which is in the middle, makes it solid and stable in that straightness, also designating that man, whom the earth points to, is solidified by the five senses that are active in him, to all that is necessary for him, and is directed to the health of his soul.

Also of the five distinctions of the earth, how they are mutually tempered by native qualities, and how men are governed by the five senses.

III. Hence one part turned to the east yields to the middle part and gives man's greenness, as if to roundness, just as man's greenness, as if directed to the roundness of brightness, supplies him, who is as it were in the midst of the elements, with health of body and soul. The other, looking west, gives humidity sometimes good, sometimes harmful to the same part, just as hearing, as if shaking and penetrating the whole body of a person towards the west, now announces prosperity, now adversity, now the salvation of the soul, now despair. But the third, leaning towards the south, sends heat tempered by the cold breath of the winds to that part, just as smell, like vapor rising from heat, infuses into the person the odor proceeding from the hot and cold temperaments, and the odor coming from the breaths above. But the fourth, tending north, commands cold from the north and heat coming from the east, and distinguishing between cold and hot, by its different taste and heavenly sweetness, desires the person. It is strengthened in solidity and tempered by diverse infusions, just as the body, as if thriving in the midst of other senses, is strengthened by them, when they all give it strength and consolidate it for vegetation, as is also shown in the arrangement of the fingers, because through them also works are carried out with a view to eternal reward. And as you see, the circumference of the eastern part and the circumference of the western part are of equal measure; and each has the form of an extended arc, since the sun, rising and setting, occupies equal spaces of the earth in the circumference of its course. Which is also shown by the sight, namely that as the sight is in this likeness, namely that as the sight by the knowledge of good tends upwards to that which is good, so also by the knowledge of the pole to that which is evil, so also by the knowledge of the pole to that which is evil itself, so also by the sight it descends; by the one by turning back that I love myself, but by the other by withdrawing itself from good. The circumferences of the southern and northern parts, being of the same measure, are equal to the length and breadth of the first two parts, except that in their inner limits, because of the arcuate inner limits of the same two parts, they seem to be truncated. They also imitate the form of an extended arc, except for the truncated inner limits, because the southern part occupies as much of the land in heat as the northern part in cold; in this they also imitate the length and breadth of the east and west, except that the limits of those which are directed to the fifth part of the aforesaid parts are somewhat constricted by the extension of the eastern and western parts, yet the likeness of virtue tends to the right, while taste tends to the likeness of vices through the taste of vices; having in this, as it were, they resemble themselves through their own, when the one adapts himself to good, the other to evil; but in the end neither of these can be in the same, because when man first has either good or evil, he knowingly constrains himself in that law, since he is not yet ready to commit himself entirely to it.

That the division of the two parts of the earth, namely the southern and northern, into three distinct subdivisions each appears to the contemplator, and how these are to be understood according to the body, soul, and works of man.

IV. For both these parts, namely the southern part and the northern part, are distinguished into three parts, which are uninhabitable for men on the one hand because of heat, on the other because of cold, on the other because of snakes. This also demonstrates that when the sense of smell ascends to the odor of vices, but the sense of taste descends to the taste of vices, the body and soul of man and his works touch him in different ways, where both show him as uninhabitable, if he does not understand as if he does not know how to discern the right temperament for himself. And the two halves of the southern and northern parts of each, existing in a right measure, also yield to these their just rectitude

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moderation, and they indicate that the soul, existing in the odor of virtues and in the taste of vices as if it were a medium between the body and its works, is of one moderation and disposition, when it sighs to God in fear of evils. But also the remaining four, which are fine, another, but nevertheless equally better for itself, the southern part than in the northern part, from both sides of the pre-saturated middle parts, expanded into a fifth part of their sinuses, which are truly aforesaid. But in their outer ends, having some width, where at their ends they seem to have some of the aforesaid middle parts, but existing similar to each other both in form and in their disposition; which demonstrates that the body of man and its works, which as it were impose a limit on it when they feel a defect in it, have a different function, in which however they equally agree with each other, than the soul has, when it fully infuses the vegetation of the body and sense into man. For when the body is the maker, its works are attended to; but when the soul has lifted the body, the works of the body are lifted up. And the length of the same two middle parts exist equal, except that at their inner ends there are constrictions, but at their outer ends there are indeed the width of the eastern and western parts in both their ends, as aforesaid, by bending themselves, which constrictions as aforesaid, by bending themselves, this is because those parts which are on both sides of the middles, are some of the length of the same middles, but this middle towards the aforesaid part, but this middle is smaller than the parts; but towards the outer middle it is wider than them, but elsewhere it is equal to them, because both ends, namely the part which is directed to the east, and the part which is extended to the west, are contracted according to the manner of an arc near the inner ends of the four similar parts mentioned above. But all these also indicate that the body of man and his works are thus extended in him for his own support, according as the soul is excited in him to fellowship, for which reason the same body and the same works of man often render themselves in closer security, but in more spacious ones in pleasures than it desires, while the body of man often runs to immoderation in its works. That the middle appears, and also implied by the very distinction itself, is rendered here uninhabitable by heat, here cold, here temperate and habitable; and what this signifies here in human intercourse.

V. But the fifth part of the former is signified, which is in the middle of all these, appears in a square form, as far as it is equally permeated by the rest, appearing opposite, designating also that touch has the perfection of works and not the lightness of vices. And in some places it is imbued with heat, in others with cold, and in others with the temper of the air, because the heat of the sun, here because of its proximity, torments it, but the cold because of its distance, constricts it there, rendering it uninhabitable for men. But the temper of heat and cold makes it habitable here, just as the fingers, although different from each other, yet holding the hand together by their strength, strengthen it, and so that the five senses of man, although they are unlike each other, as if passing through temptation through fire and water, admit to these and to each other and exhibit virtues. But these same places are shown to be habitable by faithful men, who, always remembering the divine law, and setting up their whole lives to pride, render themselves liable to men by works; but they designate as habitable by infidels, who, trying to resist and resist the words of God, and deny faith, truth and solidity, but to some extent and to break through, make themselves uninhabitable by these perversities, because they do not grant the Holy Spirit a dwelling place in themselves. Likewise, concerning the qualities of the four parts, and in which places the punishments of purification, of penitents, are placed on the souls of men, sometimes light, sometimes grievous, sometimes severe, according to the manners of the sins which are examined by difference; and why in the middle of the ends of the same parts there will come no punishments, but some monstrous horrors.

VI. And the aforesaid eastern part shines with great brightness, since in it is the place of pleasure and delights, having within itself the refreshment of blessed souls, and admonishing the soul to fix its inner sight on the sight of the true light. But against the sight of many sins, by which men transgress the whip, the penal and transitory places are placed in the four corners of the earth, by which souls to be saved, according to the demands of their faults, examine their bodies from thence. Whence the western part, covered with a certain darkness, darkens, containing in this darkness the punishments of light sins which they do not know, namely, those men whom they do not know, and showing in them the hearing of men averted from the cry of truth. The southern part, which is divided into three divisions, has two divisions, which are at the end, full of certain punishments, in which the strong sins of those souls are punished, who, while they were in their bodies, neglected the fragrance of virtues. For in the division of this corner, which is between the east and the cave, there are severe punishments of fiery and windy air, and indeed torture, in which the worst deeds of murderers, rapists, madmen, and certain high men are sought, since the judgments of God are always upon sins and the horrible feelings that attempt to oppose themselves to God. But in the division of those corners which abound, so that there is cold there in the west, but the worst heat, other punishments exist, through which their souls will overflow their bodies, through which they will have repentance for their many and great sins, and from which those who lack the fragrance of virtues will hardly be saved. But the third, which seems to be the middle of these, is not indeed dreadful with punishments, but with some other monstrous terrors, because if this too, like the other two, were to abound with punishments, the same punishments, boiling with their superfluity, would not now bring retribution for the many horrors

hold, certain very high and very hard mountains are set opposite, and in the places of which the souls of the parts are placed to be examined according to the quality of their crimes. VII. Now these judgments which come upon the earth and upon men, proceed from the aforementioned corners, so that many evils are poured out from them; but nevertheless against the horrible darkness of the infernal punishments, very high and very hard mountains, which cannot be torn apart by any storm, are placed, resisting the darkness, and defending the earth, as walls hold up a house from falling. But because man, being established in the five senses, always sins, he suffers a peregrination in the aforementioned five parts of the earth; but those endure small punishments in the aforementioned darkness of the western part, whom the present earth, while it is in their bodies, serves as dear, and flees in others. Those who serve punishments dear to pleasure, in other purgatory punishments, which are also in the parts of the south and north, as has been foretold, continue, because they have not cast them off. For mortal man does not inhabit these above-mentioned two roundnesses, namely, the east and the west, the principal punishments of the earth, that is, the four angular sinuses, because he could not live in them due to the immutability of heat or cold, or due to other inconveniences of them, just as even if a man exalts himself beyond measure, or if he falls into despair, or if he neglects the right hand and turns to the left, he does not receive the Holy Spirit into the dwelling place of his heart. Therefore God often exercises his judgments on the four corners of the earth, as my chosen John saw in the Apocalypse, as he speaks, saying: The words of the Apocalypse of John the Apostle agree to this, in which by four horses, white, red, speckled and pale, the four times and their qualities are seen subtly described from the beginning to the end of the world.

VIII. And behold a white horse, and he that sat on him had a bow, and a crown was given him, and he must go forth thus: Time began in Adam, as it was a white horse, because man transgressed through ignorance, upon whom God laid the wrath of his indignation, which also had vengeance in itself, to whom God also gave power of victory, and to overcome his enemies, so that he might fight even in the battle of battles against the ancient dragon. And he laid this vengeance in the defect of the law which he had given to Adam, as also in the defect he made a bow in the clouds of heaven. Now this time lasted from the expulsion of Adam until the flood, in which God in the wrath of his bow destroyed all the people except those who were preserved in the ark, by the converging waters, which sounded like thunder under the bow. And unjustly in the promotion God showed the bow of his wrath in vengeance, so also after the flood the bow was given to the clouds of heaven as a sign, lest he should sink down again, where he also foreshadowed the faithful saved by baptism. And again he follows: And he went out to take peace from the earth, and to slay one another; and there was given to him a great sword (ibid.). This is to be considered thus: This horse is that time, in which after the flood through the wrath of God peace was taken away by the just judgment of those who opposed themselves to God, because they did not seek peace from him, nor did they give it to men, and therefore also the judgment of God permitted that they one another cruelly

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retreat from him, as also the soul killed itself A

when it did not seek to adhere to God. Then again it is written. & And behold a black horse, and he that sat on it had a balance in his hand

(ibid.). & And it follows: from a bilibrio of wheat to a denarius

one and three bilibrios of barley to a temperis (ibid.). It is not to be considered thus

the temperis after the press, the horses of God have risen up in his Church, the horses of the persecutors have risen up, black horses,

that is, by unbelief, where they walk, they despise faith

and blackness, where they walk, they gather faith

; but the wrath of God weighed the torture of the martyrs in the right measure, to the torturers indeed a worthy punishment, but to the martyrs eternal glory.

For the victory of the martyrs was the fat root of all virtues, which sent forth their fat ones in those, who abstained from the feasts of their own will and the law according to the flesh; and in whom the defect of the will of the flesh has become in the love of eternal life, the faith which the faithful one keeps within himself, and these also have become in a blessed hunger, by which the faithful go, and the man who is in spiritual abstinence is fed with the fruits of the earth, and which in the cause of his nature is born heavenly, he loves. Which in the cause of his nature is born a student, which

was mixed with the blackness of the north, when the martyrs were killed by the unjust, like lambs by wolves. For this reason also the judgment of this time has been given a balance, with which to weigh in the balance, these two, namely, abstinence and the love of the heavenly fatherland, which are the martyrs, as has been foretold. For the martyrs themselves fix their bodies by abstinence, and look to the heavenly desire, as an eagle sets its eyes on the sun, which it designates with the sheaves of wheat, comparing one penny with life. But those who, according to the precepts of the law, restrain themselves by abstinence from sins, and withdraw from the company of man or wife, and having abandoned their riches, make themselves poor, which the harshness of these, in love of one penny, which is the measure of all things in the heavenly country, and this wisdom, which God is merciful to all. In this way wine and oil are not drunk, when it is redeemed by. And again it follows: And behold a pale horse, and his name that sat on him was Death, and hell followed with him. And power was given to him over the four quarters of the earth, to kill with sword, and with famine, and with death, and with the blessed of the earth (ibid.). & Do not consider. while it is thus: And here denoted, that time is in which all the legal and full justice of God,

as if in paleness for nothing, when the good will say: We know not what we do, and those who ordered us to do these things, knew what to say,

and thus without fear and trembling of the judgment of God they will despise all

these things, and this also they have killed by the devil, and he is in danger of great battles because by in- That the ancient enemy, envying man the heavenly glory which he has lost

, always rejoices in his horror, and

properly hates, murders, condemns and resolutely insists on the crime of sodomy and other vices.

IX. The ancient serpent therefore rejoices in all the above-mentioned punishments, with which man is punished either in soul or in body, so that because he himself has given up heavenly glory, man also may not attain to it. For when he perceived that man had consented to his counsel, he sought to wage war against God, saying: Now in good I will fulfill all my will. And then in his hatred he sent a hateful agreement among men, so that they should kill one another. And he said: By which I will cause men to die, and with which I will perish more than I am perished, because, although I am, they are not. In his incense he also had, working evil things against men. Whence he rejoiced greatly, he cried out: The greatest blasphemy is to him who formed man, that man in his form vanishes, the natural use of women being abhorred. Therefore, in the devilish suggestion they are unfaithful and seducers; But in hatred and murder there are rapists and robbers;

in the contrary sin of men there is the most unclean

prevarication and all vices. And when these sins

combine with each other in the people, then the constitution of the law of God will be divided, and the Church, as it were a widow,

will be shaken, and princes, nobles, and rich men will be expelled from their places by their lesser ones, and will be driven from city to city, and the nobility of their race will be reduced to nothing, and from the rich they will be reduced to poverty. All these things then weep when the serpent will seek for me a variety of clothing, these by throwing them away, these by attracting them, when in

The same ancient seat knew itself unworthy and varied.

The same seat for the ancients knew itself unworthy and varied.

The spirits have indeed lost the putridity of their form, but have not lost the fragrance of rationality, and out of fear of their Creator they show the form of their destruction to no mortal creature as it is; but with their suggestions they lie in wait for every man according to his manners, while in the rest of creation they find something similar in their malice. But God has instituted a great battle against their impiety, when man's rationality has yielded to their rationality, and the consequent confusion will destroy them, and this battle will last until the last day, when confusion will haunt them all, and when man who has tasted them will receive the reward of life. That by the red globe and the wings surrounding it on both sides above and below is shown in this vision the zeal of God by which sins are punished with love, and his defenses by which they are protected for salvation are shown. X. But towards the east, above the aforesaid roundness of the earth, in a certain otherness, you see a round globe surrounded by a circle of sapphire color, that is, in the east, designating the rising of justice, surpassing human understanding, and consisting in the otherness of heavenly secrets, the zeal of God in the power of his justice of love is shown, since God is able to perfect his judgments, yet he completes them through the equity of love. From whose right and left sides, two wings proceed on each side, one of which of the same two parts extends itself upward, so that both in their height, bending themselves, look towards each other, because both in prosperity and in adversity, namely, both with sweet inspiration and harsh correction, divine protection for the protection of man is to be demonstrated, which through him concludes to save; The other, however, on both sides from the same parts downwards to the middle of the aforementioned roundness, thus embracing the fragment of the middle roundness, it defends the coverings that are in the heavenly realms, and so it protects those that exist in the lower realms, but it inclines to the fullness of the good will of men, and places it in the embrace of true love. Which is designated by the red circle extending in the manner of an arc around the outer part of the west, the extension of God's vengeance upon those who are outside the integrity of true faith and the sphere of good works.

II. And from the same middle, a red circle extending in the form of an arc, as well as a red circle in the form of the west, and also includes certain distinctions that are outside its roundness, because from that perfection with which God mercifully fosters those who worship him, the fire of his zeal, by the vengeance of its just extension, justly judges those who step outside the circle of good works, and those who are outside the integrity of the true faith, and condemns them to penal places, namely, twisting itself around from the limit of the aforementioned southern wing around the west to the limit of the northern wing, casting him from the prosperity of the present life for his guilty deeds, it strives against the harshness of its scourges, because he has not held to the truth of justice. But that which appears to be turning away from the very roundness towards the east between the aforementioned wings as if it were joining upwards to the aforementioned globe, is that which is turning away in earthly causes through the rising of justice between the protection of God, the city of garments built of stones, to judgment, because faithful souls constantly praise God, because He disposes of all things rightly.

Of the building appearing above the roundness of the earth, of the street and the star shining above it, and of another globe and the rays of the stars shining between the same wings, and of the spaces by which these were separated from it, how they are referred to the city of God, which is the Church, and to Christ, and to the Holy Spirit and his gifts, and to the angels, by whose guard the saints are protected.

III. And from the same globe upwards to the middle of the aforesaid wings there extends like a street, above which a white star shines, because from the judgments of the power of God the way is directed to the perfection of his protections, above which virginity flourishes, where the incarnate Son of God, born of the Virgin, appears, whom the greatest multitude, loving virginity and seizing perfection, powerfully follow with pious reverence. And then between the summits of the same wings there appears like a fiery globe emitting certain rays from itself, because in the height of the superimposed defenses the Holy Spirit manifests himself, bestowing many gifts on his chosen ones. But from the summit of the aforesaid roundness of the earth to the aforesaid globe there is a white star, and from the same star to the aforesaid fiery globe, the works of equality, and the gifts of the Holy Spirit do not disagree with each other, but the Holy Spirits agree with each other in equal measure, because what the grace of moderation conspires, the works of holiness confirm, the just judgments of the divine horsemen judge. Between the first wings also, on both sides of the aforementioned street, from the aforementioned globe around the pointed star up to the aforementioned fiery globe, some discrete rays of stars appear, signifying that in that protection which is above in the heavenly realms, the paths of virginity are everywhere covered, that by the invincible power of the same virginity which began in the Son of God, and by the strength of the Holy Spirit protected, even the angelic guard, the companion of spirits, is in no way lacking, because virginity, existing as a companion of angels, we are promised their company. For the Son denies, by the sweetness of the summer humanity, he gathers to himself those who imitate him in the devotions of faith and chastity, and who, fearing the judgments of God, through the inspiration of the Holy Spirit, resist his passion, through my son's living body outside, while they resist their concupiscence of their flesh.

Of the exterior darkness and the punishments or torments of various kinds in which the soul is condemned, he is tormented by the devil and his followers, in which parts they are held, and that no one living in the body can comprehend the dire torments of hell.

XIII. But also towards the west, beyond the aforesaid roundness of the earth, darkness appears, which from both sides of the same roundness to the very middle, where the aforesaid wings descend downwards, extends in the form of an arc, which in that region are outside even to the outer darkness; extending themselves from one side of the middle to the middle of the northern region, from the other to the middle of the northern region, and thus erecting themselves through the wickedness of rebellion against the full

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protection of God, where the ancient warrior, was thrown from the dust into the pit of hell, so that he who rules in them over souls given over to oblivion, rejoices to have torments. In which between the western and northern corners there are other denser and more acrid darknesses, having

the form of a horrible and devouring gaping mouth, which, by their bitterness, I would imagine the world to be infernal, devour the souls of the damned, and torment them with dire afflictions, because they follow the works of dignity. But the aforesaid darknesses adhere to other very dense and worst and infinite darknesses, which are outside these, as if they were their mouths and grins, which are infernal places, in which all kinds of woes abound without consolation, separated from other punishments, because they are more acrid, and devour all that God judges to be sent into oblivion, and by which those are tormented who, through their unbelief and deeds of execration, deliver their Creator to oblivion. Wherefore you also know these infinite darknesses; but you do not see them, because man can indeed know that hell and its terrible torments exist through knowledge and understanding, but while he is in the body he does not see them perfectly with any mortal sight, nor is he able to, and how many torments in them his merits are, as long as he lives in the world. Because God is the only life subsisting in himself from nothing, having received life from nothing, having created angels, and concerning the downfall of the proud, and the confirmation of blessed spirits, and that the devil, although he always works at this, no one can destroy the number of those to be saved.

XIV. Therefore God, who made all that has been foretold, is the only life, from which all life breathes, just as a ray is from the sun, and is that fire from which all fire that looks to happiness is kindled, just as sparks proceed from fire. And how would it be fitting that nothing vital should adhere to this life, and that this fire should neither heat nor illuminate anything? And how would it be fitting that from the Deity who was life before the world, no life nor any brightness should proceed? And what would it profit if a light kindled by fire should shine to no one, when the fire is not kindled, nor does the sun hide its rays? For God is that life by which a multitude of angels is kindled, as sparks proceed from fire. Hence it would be unbecoming that this life should not shine. And this brightness is unfailing, since there is no death in and of itself, nor does the sun accept to be in any other, but He created other creatures of honor with spheres, over which He placed a great prince, to whom all looked, as a lamp is looked upon in which a burning light shines, because in Him all their ornaments shone like precious stones. But He looked into the empty place, where He also wished to place His seat. Wherefore, with all His host, He was cast down as a stake into the pit of hell, So that for His fall the outer darkness and the mouth of the pit of hell were prepared for His own pit; which pit is without measure, just as the number of the lost angels is without number. For against that likeness, by which he wished to be like God, those outer darknesses were prepared, and for his sake and his own sake, he was made a mouth of hell, and because of this envy, by which he was prepared for God. And God willed, that well, was prepared for God. Against the likeness of his majesty, he so surrounded the blessed spirits, that they should no longer be terrified by any astonishment of the ancient deceiver, and he so filled their faces with his brightness, that they should always be delighted to look upon his face, and he extended his power over hell in such a way that the ancient deceiver could not destroy the full number of those to be saved by any war or art, just as he killed himself according to the viper's ways.

Because for man, made in the power of divine light, but deceived by the devil's trickery, God created a garment of air, to expel the aforesaid guilt from the aforementioned; and because in the defection of the same man the creation was clouded from its former beauty, and how man himself, aided by the elements, lives and works.

XV. Then God made man in his non-existent form, and placed him in the non-existent light of paradise, which remains imperishable with its fruits; but man expelled him in obedience; and that in the defection of the same man the creature was clouded from its former beauty, and how man himself, aided by the elements, lives and works.

He also afterwards showed himself to Moses and the rest of his beloved ones with his face covered, and did not want him to be naked, because he wanted him to be clothed with his own humanity at some time, and therefore he also gave him a garment of air by which an animal lives, because Adam and Eve themselves had heard the animal, where they had abandoned the commandment of God. And thus, expelled into a miserable pilgrimage, they were made corruptible with the other

fruits of the earth, and in their fall and departure, all the creation of the world was clouded, as if a ray of the sun was clouded in the entrance of paradise by the ancient deceiver, so that from then on, as fire kindles and perfects all other things, so also man with the rest of the creation pervades and proves them; And water is present to him, which cleanses all things; and fire burns with such force that it would spare no one unless tempered by water. And as water is present to fire in sparing, so also humanity is joined to divinity, that it may spare, since it would not profit man to lie in darkness, nor give much light. For he himself is coagulated by fire and perfused with water, that he may be a form, and therefore he perfects every clay form which he makes with fire and water. God is certainly a living smoke, by which he fights Ares, namely the virgins, he is completely deceived. Wherefore he was enraged against her in his fury, as it is written in my will: « And the serpent sent out of his mouth water as a river after the woman, that he might cause her to be drawn by the river, and the earth helped the woman (Ibid.). This should be considered thus: The ancient persecutor, out of his wicked greed, sent the uprightness of the woman who had brought forth a man, unbelief and faithlessness into the peoples of the Jews and pagans, intending to subjugate her, worn out by many persecutions, or to suffocate her altogether, as a ship is suffocated by a shipwreck, so that her entire name may be erased from the earth, just as that thing which is thrown into the depths of the river may be erased from the earth. But with the help of the earth the woman was rescued, because my Son bore the garment of humanity and sufferings to the confusion of the same serpent in his body. That no one could rescue man from perdition; nor could he overcome his deceiver the devil, except the apostles, God; and the words of the book of the Apocalypse of John the Apostle, and in what sense they are to be taken; concerning the hatred and perfection of the dragon against the woman and his seed, and how he was helped by the earth.

XVI. Has he forgotten his Creator, except he who, having no darkness, has suffered for his ignorance? But when the devil knew that the woman was cast away, he inquired within. He For he was given two strongholds of happiness, namely, heavenly desire and the salvation of souls, so that when he twice tended to the secrets of his heart, there he received the nourishment of salvation, during the time that was before the flood, and the times after the flood and half the time that was in circumcision before the gain of my Son, and it lasted until the full time of the Gospel; in which all the fullness of the true and just constitution rose up against the ancient serpent. Amen, before the flood and after the flood, as well as in circumcision, there were those who worshipped God, who obtained the redemption of souls through the blood of my Son. But when the time of the shining dawn, that is, of full justice through my Son, came, the ancient serpent, namely the virgins, was completely deceived. Therefore he raged against her in his fury, as it is written in my will: "And the serpent sent out of his mouth water like a river after the woman, that he might cause her to be carried away by the river, and the earth helped the woman (Ibid.). This must be considered thus: The ancient persecutor, out of his most wicked greed, sent the uprightness of the woman who had brought forth a man, unbelief and faithlessness into the peoples of the Jews and pagans, intending to subjugate her, worn out by many persecutions, or to suffocate her altogether, as a ship is suffocated by a shipwreck, so that her entire name may be erased from the earth, just as that thing which is thrown into the depths of the river may be erased from the earth. But with the help of the earth the woman was rescued, because my Son bore the garment of humanity and the sufferings to the confusion of the same serpent in his body.

Because God, establishing the world, glorified himself by showing to the rational creature himself the creator of all things and man at the same time from the subjection of them, which is to be understood according to the letter; the inmost part of the book of Genesis from that place where it is written: "In the beginning God created the heaven and the earth, until that, "the mystery is the evening and the morning one day."

XVII. Therefore, as was said above, God adorned the world with heaven, and established the earth itself, and through it He glorified Himself, and through those things that are in the world He exalted man, when He subjected all earthly things to Him, as My servant, aware of My secrets, shows, saying: "In the beginning God created the heavens and the earth (Gen. I)." This is to be considered thus: In the beginning, that is, in the incorporation of all things that were in the knowledge of God how they would be given to flow, God created, that is, He made by Himself the medium, the heavens and the earth, namely the matter of all the creatures of the heavens and the earth, namely turbulent matter, and the dermatines were created together, and they appeared in one circle, which circulates the power of God in it, the aforementioned luminous matter blazing like a thick light, and this same light shone upon the turbulent matter. He also did not immediately illuminate the firmament or the earth, just as neither does man, who prepares certain forms, because he first marks each with his compass and afterwards paints it with colors. "But the earth was formless and empty, and darkness was upon the face of the deep (ibid.), because the earth was formless, that is, without form, and invisible, having no light, because it was not yet illuminated by the splendor, light, or brightness of the sun, moon, or stars, and uncultivated, because no creature was beneath it, and empty, that is, uncomposed, because it was not yet full, since it did not yet have the greenness, sprout, or flowering of herbs or trees. Which

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However, it is not said that the sky was empty and empty. This is because it was not supposed to bear any fruits. But the darkness, which had not yet vanished through the splendor of man, since no form was formed, was upon the face of the abyss, namely upon the same indistinct confusion of the earth; which face of the abyss, when it is seen, is indeed hidden, because the earth covers the abyss, as the body covers the soul, so that it is not seen. ¶ And the Spirit of God was carried over the waters (ibid.). ¶ For the Spirit of God is life, and this life moved the waters to flow, inasmuch as the earth was established by them, lest it be scattered by the wind as by a citizen, because as the Holy Spirit is poured into man, so also the torrent of waters has a way and carries away all unclean things, just as the Holy Spirit also carries away the filth of sins. And God said: ¶ ¶ Let there be light, and there was light (ibid.). ¶ God said, the inextinguishable light that is not obscured by anything existing, and by his Word he sounded like thunder, saying: Let there be light, and there was light, because the night never fails, and the invisible light that will never be obscured to men, and to which even the living spheres, namely the angels, adhered, since God is life, and his word does not sleep, but life appears. And that which he brought forth, God set for his own praise, but not the light of the sun, because the sun was not yet, and because the brightness of the sun upon the earth does not always appear, but is often clouded over. ¶ And God saw the light that it was good, and he divided the light from the darkness, and he called the light day, and the darkness night (ibid.). ¶ For God saw that there was light, which would give the brightness of his face, and therefore he also separated it from darkness, lest their offices should mix with each other,

because of these two, one is unfailing, the other falls into deficiency. For from God there is day, because God by his Word commanded the first light to come forth, which he called day, not the day of the sun, but the unfailing day, which in the upper parts is not oppressed by any darkness. And the darkness, not that which is driven away by the light of the sun, but that which has an unfailing obscurity, is not pierced by any brightness here; also the darkness that was upon the face of the abyss, and which he had not yet illuminated, he called night. For the night that lacks day is dark, and the day is separated from the night, and separated from the blindness of the night is in brightness. Thus God separated the light from the darkness of the night. ¶ And the evening and the morning were one day (ibid.). For the end of this work, and the beginning of it, became one brightness in perfection, because when the Word of God commanded the light to bloom, its beginning was as if empty; but its perfection was as if in the evening, when it appeared complete. And in another way: by the preaching or reception of baptism, and of the Gospel, and in the faith of the Trinity it was reformed.

XVIII. In the beginning God created heaven and earth (Gen. 1). This is to be considered thus: In the beginning of beginning time, when God was creating all things by his Word, he created heaven and earth, that is, the first matter, in which every heavenly and earthly creature lay hidden by the Word of God. God did likewise in the creation of the Church, before he built it. He himself began, beginning in the beginning, that is, in his Son, whom he sent into the world through the golden gate of the Virgin, in the enclosure of her chastity. Through him all things, namely heaven and earth, were created, as John the Evangelist, the Son of God, says, and in the same way all righteousness of heaven and earth was made in him. And how is he the beginning, who was born before the ages in the Father? Before the ages in the Father he was born spiritually, not carnally; but he himself, incarnate, is the beginning of all righteousness, because whatever righteousness the ancient saints had before his birth did not live in salvation, nor did it bring man back to it. But that righteousness which arose in him, namely baptism and the Gospel, and believing in one God in the name of the Holy Trinity, itself brings man back to paradise. Therefore he is the beginning of salvation in his work, just as Adam was the beginning of perdition in his work. And just as he is that Word who produced all creation, because all things were made through him, so also in his humanity he is the beginning of all the building up of the holy Church. How? He himself was as a shadow in the preaching of the prophets who foretold that he would come, as also from Abel until the birth of the Son of God himself, which righteousness was a shadow of the Church, which arose from the side of Christ in his blood. Which through the regeneration of the Spirit and water, which never existed before except as much as John the Baptist pronounced in the shadow of baptism, then appeared in its full form, because Christ himself, who before his birth had been foretold as a shadow by the prophets, appeared as a man in the flesh, as the Psalmist David says in my Spirit:

By the word of David the prophet in the first psalm, and how they may be understood, of the incorruptibility of the Son of God and the fruitfulness of the fruit of his doctrine springing up throughout the whole world.

XIX. : And he shall be as a tree planted by the rivers of water, which shall bring forth its fruit in its season. : This is to be considered thus: The Son of God, who in all things followed the will of his Father, was the tree of salvation, conceived of the Holy Spirit, from whom living waters flow, bearing much fruit of holiness, when he fully instructed his disciples in ecclesiastical doctrine. For the Son of God according to his divinity as it were shaves in the heart of the Father, and was the power of divinity, and thus descending into the womb of the Virgin, full fruit through.

Because just as the Son of God, born timeless of the Father, is the principle in which things are created, so the same himself, born of a virgin mother, is the beginning of the creation, or the building up of the church, and the author of the full justification, for which no justice of the fathers or the sacraments of the law were sufficient, but in

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He brought forth humanity, because as the moisture of water is in the greenness of a tree, so the Son of God was always in the Father until the predestined time of His humanity, when He was made food and life to all spiritual beings. For the earth rejoiced the Son of God, when He appeared in the womb of the Father; and the earth bore witness when He lay in a manger; and the water felt Him when He walked upon the sea. And although the people saw Him bodily, yet they did not think that He was God. Because that which is written: « Now the earth was without form and void, and darkness was upon the face of the deep (Gen. 1). All the people, namely, Jews and Gentiles, who dwelt upon the face of the deep, that is, the earth, through the irritation of their young spirit of faith, were both blind and deaf to the driving of God, and void of good works, because they did not work them according to the teaching of the Most High Son, until He Himself ascended to the Father. And so upon the earth, which is the face of the abyss, there was darkness of unbelief, in which men lived as if they had not known God. » And the Spirit of God was moving over the water. » After the ascension of the Lord, the fiery Holy Spirit was moving over the waters, that is, the apostles, because the love of the Son in the will of the Father created the creatures of the water, so also the apostles were the first teachers before the other teachers of the Church. And they arose, all some profited, so from the apostles the first teachers all the teachers of the Church were propagated, as the Psalmist David testifies, saying:

XX. « But the earth was without form and void, and darkness was upon the face of the abyss (Gen. 1). Every people, namely, Jewish and Gentile, who dwelt upon the face of the abyss, that is, the earth, through the irritation of their spirit of young faith, was both blind and deaf to the driving of God, and void of good works, because they did not work them according to the teaching of the Most High Son, until he himself ascended to the Father. And so upon the earth, which is the face of the abyss, there was darkness of unbelief, in which men lived as if they had not known God. » And the Spirit of God was moving over the water. » After the ascension of the Lord, the fiery Holy Spirit was moving over the waters, that is, the apostles, because the love of the Son in the will of the Father created the water, so also the apostles were the first teachers before the other teachers of the Church. And they arose, all some profited, so from the apostles the first teachers all the teachers of the Church were propagated, as the Psalmist David testifies, saying:

Also the words of David in Psalm 28 the prophets, apostles and teachers with the voice of consent, and how they are to be received.

XXI. « The voice of the Lord is upon the waters, the God of majesty is present, the voice of the Lord is upon the many waters. » This is to be considered thus: The voice sounds first and has the force of the word in itself, so that whatever it announces, is to be understood knowingly. Thus the voice of him who rules over all things over the waters, that is, over the prophets, when he condemns them, he has shamed the heavenly and earthly great secrets, and the same Lord God, existing as the God of majesty, because he is powerful over all things, made himself powerfully known when the Lord sent the supreme people. Then also that Lord, the supreme of peoples, created the Holy Spirit, the Catholic apostles and the rest, in whom as a doctrine he himself would penetrate the whole world of the earth. For in human form men beheld the Son of God; but how he had been conceived and born they harmed. But the voice is somewhat strange, not intelligible, but the word is known and intelligible, by which man knows the God of majesty in faith, who sent prophecy into man; which water also signifies, whence the Lord of the prophets is known in their words.

How the words of God saying, "Let there be light;" and the rest up to that, "There was evening and there was morning, one day" after the rising, and the division, are completely fulfilled in the allegorical sense by the unbelievers.

XXII. "And God said: Let there be light, and there was light." He spoke: and they shall be by the Holy Spirit, saying to the apostles: "Be a burning light, teaching the truth in the name of the Holy Trinity." And they were immediately enkindled by the Holy Spirit, and made a prison in which to enclose them with their doctrines, shining so brightly. "And God saw the light that it was good, and divided the darkness from the darkness. And he called the light day, and the darkness night." God saw that they were a useful light to the world, and he divided the light, that is, the apostles, from the darkness, namely, from the unbelief of the unbelievers, and he called that light one day, which by his Word, which is his Son, speaking to them in the flesh, gives light to the world in their preaching; and the darkness, namely, the unbelief of the unbelievers, he called night. "And there was evening and morning, one day. » By the infidelity of the unbelievers, as if beginning to decline towards the evenings, this evening became with its passage, and in the morning the first light, that is, the beginning of the faith of the faithful one day, which is the only faith, through Abel, was consummated in Christ, and therefore in the evening the Son of God with all salvations one continues, because Abel was as if in the morning and the Son of God was as if in the evening of the day. And again in another way:

How these things which are written about the creation of the cause and the earth, or about the work of the first day in Genesis, are to be understood in the division of man from the diverse natures of the soul.

XXIII. « In the beginning God created the heaven and the earth. » This is to be considered thus: While I, God, sought man at the beginning of a certain creation in the form of good morals, I create in him a living knowledge of good and evil, so that he avoids evil, and imitates me his Father in good, who gave him the discernment of good and evil in my likeness, so that with that knowledge he distinguishes all creatures, and knowing them, having power over the waters, abandoning vanity, persuaded by the devil, he falls into the lamentable labors of sins, because he left nothing to be wounded in the rising. He has so much in his soul that in righteous sighs he frequently anchors desires to consider himself, above which is a filter, but having in the flesh, that he always seeks earthly desires, wherefore from the fragility

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which he has from Adam, and from the plan of the scheming devil, he can never be without the contagion of sin, which is as it were the earth. ¶ Now the earth was void and empty, and darkness was upon the face of the abyss. ¶ A man who can never be stable in his morals is a great emptiness, and like the waves of the sea always floods. But just as in the creation of the world the creature proceeded from the primeval matter after the cremation, so man should ascend from virtue to virtue through good desires, as I established him in the first creation. But now, through the devil's plan, he subverts good desires into great vanity, as was foretold, and in the very vanity of morals he willingly spends his time away from good works. For which reason he willingly spends his time away from good works. He is surrounded by the darkness that dominates bad morals, so that he who commits sin is a slave to sin. Naturally, the body of the one who commits sin is a slave to the abyss, because the body is visible and palpable like the face of the abyss, but the soul exists invisible and impalpable like the abyss of the earth. ¶ And the Spirit by means of his works was above the waters. ¶ While a faithful man is involved in sins, he sometimes sighs to God. How? And by the compunction which arises in him from the grace of the Holy Spirit, he brings forth tears, because every good work must be preceded by sighs. And just as in the first creation the waters were preferred over other creatures by the expiration of the Spirit of God, being specially joined to the Holy Spirit in signification, so also the Holy Spirit himself produces tears from the heart of man before the beginning of the works of Christ the man. And God said: ¶ Let there be light, and there was light. ¶ God in the admonition of the Holy Spirit says: Now let the edification of men's works breathe, and let greenness and fruit be produced in him, from which light breathes in his soul. Then the sorrow produced by repentance rises in him with the light of honorable works. How? From him, restoring himself to the desires of the pleasures of the flesh, and withdrawing evil from himself, he begins to work in that vow of light, which he did not recognize before, while he slept in the lust of the desires of the flesh, and so his work is bright in righteousness. ¶ And God saw the light that it was good, and divided the light from the darkness. And he called the light day, and the darkness night. ¶ When God therefore saw that man beginning to do good, and his house so shining, knowing and seeing the beginning of good in him, he looked upon him lovingly and with compassion. And in the same justice he separated those works of light from the contagion of dark works which pertain to torment, and this became that cat. That God seeing the good in that

man, removes evil from him, also the luminous works in himself the day of salvation from perdition, which in Adam's works recalls souls to himself from perdition, which was in God, the contrary works the night of perdition, ¶ And it was made evening and he raised up a great ten days. ¶ And it was made evening and he raised up a great ten days. ¶ Thus in that man in the evening that habit of evil work at the beginning of the beginning God of works becomes as it were in the morning of one power one day, because leaving evil, he joined himself to good, because compunction is the first power of light. How those things which are read concerning the constitution of the firmament and the division of the waters are to be understood literally, and the words of David from Psalm 18, which are specific to the same. 24. ¶ God also said: Let there be a firmament in the midst of the waters, and let it divide the waters from the waters (Gen. 1). ¶ This is to be considered thus: God, who is the inextinguishable light, by his ariling word commanded the firmament to be made, namely this volubility, which signifies superiority, namely the firmament, cannot and that can in the midst of the waters, thus separating the waters from the waters. For the waters, which rise to a height as soon as they rise, also in the treasures of the deep, which are the earth, since the earth is the treasure of the living in itself, as God also designated in the ark of Noah, which he supported in the midst of the waters, when he held the creatures closed. In this way God placed the firmament between the separated waters, in order to divide the waters from the waters. For God made this division before He had illuminated the firmament, and it stood in its place, not yet illuminated, without being surrounded, waiting for its Creator to illuminate it, because every creature, being first a root, is afterwards multiplied by division, just as winter is called a root, and the creatures of the earth are signified by its circle, which He then gave life to according to their natures, and He breathed His breath into man alone, but He gave life to the rest of the creatures by the breath of air, when a cloud passes by. ¶ And God made the firmament, and divided the waters that were under the firmament from those that were above the firmament. And it was so (ibid.). ¶ God placed the firmament to divide the waters that were under and above it, and thus the firmament appeared. And God called the firmament heaven, because every thing that supports another is rightly called its firmament. He also called the idea firmament heaven, because it excels all things, and always tells of its glory, because while man looks, he cannot fully know what it is, because man also does not perfectly know God, whom he nevertheless sees in faith. But heaven, which is the dwelling place of God, man will not see, unless he first makes it a spiritual whole. Wherefore the senses and knowledge of it were necessary. The glory of God, and the prophet commanded: ¶ The heaven declares the glory of God, and the prophet commanded: ¶ This is to be considered the firmament (Ps. xviii). ¶ This is to be considered thus: For God has set them by himself alone; nor is the knowledge of that creature indignant, because there is no one who can spread out with his sense how he made them. Wherefore also these declare the miracles of God, which are marked by him in the firmament as in a mirror, so that the sun shows the divinity, the moon the humanity of the Son of God, and the stars demonstrate the rest of his secrets; and in this way so innumerable a crowd of faithful adheres to God, who is God and man, that no one can number it, since he himself also exists innumerable in his glory. He also announces man, who is the work of God's hands, in his bright office. Wherefore, because he was built according to that. As if for himself he openly carries. And there was evening and morning the second day, because God is the work of the Most

High, because he disposes all his works in equity. Likewise from the same way: That according to the allegory the firmament Christ, or the faith of Christ, the firm interposition of the same faith by the different waters, by which the faithful are divided from the unbelievers, is taken evening and morning in the case of the rise of vice and virtue,

XXV. "And God said: Let there be a firmament in the midst of the waters, and let it divide the waters from the waters (Gen. 1). » This is to be considered thus: God said: Let there be a firmament of faith in the midst of the unbelieving peoples, who understand the preaching of the apostles, and who also with them willingly receive their words; and let it divide the waters, that is, the faithful, from the waters, namely the unbelieving Jews and pagans, as the Son of man said to the Jews: « The kingdom of God will be taken from you, and given to You who are unbelievers, have lost your inheritance through unbelief. Wherefore, when the kingdom in which they bear their sins, bring forth fruit through the unbelieving in their hearts, shall be taken away from you by the judgment of God, who work according to the hardness of good, but according to the unlawful desires of their hearts. For rationality is the matter of the knowledge of good and evil, and exists as a builder in building and destroying. For he who loves the day of faith, builds his house in the heavenly Jerusalem; but he who rejects it, destroys his house from the honor and blessedness of the heavenly inheritance; and since the same does all that he does in the noxious apple according to his lusts, his works are dark, because they flow in darkness, fleeing the light. Therefore the unbelievers rejected the true light, that is, the Son of God, and did not want to see him or do his works, and therefore also lost their inheritance; but those who received him in good faith, and fulfilled his commandments, were made worthy of the heavenly kingdoms by the dowry of his blood. » And the firmament was made divinity, the waters which were under the firmament from those which were. » Above the firmament. And it came to pass in the preaching of the apostles, that he did, and divided the waters, that is, the unbelieving peoples, who had been under the firmament with things, with idols and the like, from those men who were above the firmament, that is, above Christ. And God called the firmament heaven, by which is understood faith, because it is itself a strong and great city with heavenly works. How? The city itself is of every ecclesiastical order, and the most victorious struggle against the unbelief of all unbelievers. » And there was evening and morning the second day (ibid.). » That end of the unbelievers became certain with the rising of the firmament of that day, namely, of right faith, the second day, which is as it were in the second faith of faith to believe in Christ.

Because as the second day was without the luminaries of heaven, so also faith without bright works is of no praise, and therefore in the work of the same day as in the works of the heavens it was not placed, and God saw that it was good.

XXVI. But what is not said here, and God saw that it was good (ibid.), that is, here the fiery work of faith and the heavenly powers had not yet risen in work: but only in the hearing of the peoples, when they had not yet tasted them in the taste of the work, they formed themselves. And just as a man does not know what good food is except by taste, so men did not yet taste the works of faith by working; but they only heard them as if in the shadow of hearing. Therefore, just as the firmament was still above the globe of the earth without the splendor of the sun, moon and stars, so also then as if in the second light of faith, faith itself remained without the luminous work of justly established ordinances, so that those men perceived faith only as if in a shadow.

That by the moral firmament is understood the virtue of discretion, because by faith each one in an active and contemplative life and in a life of body and mind knows how to separate what is necessary from what is superfluous, and also what is wholesome for the soul from what is harmful.

XXVII. « God also said: Let there be a firmament in the middle, to be considered thus: God sometimes speaks to man in the expansion of his heart. How? In the delight of the Holy Spirit, because in man himself the place of his house shines. And then he makes instruments of virtue for the protection of that work which he enjoyed in him, so that that man lacks nothing necessary for any virtue, just as he did in heaven and on earth, where no creatures are lacking necessary for man. Therefore, when God speaks, the firmament is made, which is the distinction in the diversity of spiritual and carnal men, in that man ought to have a heavenly desire and a necessary care for the flesh, namely, that in things he is so delineated with discretion, lest the exaltation of ruin be built up in him by good works, and also lest he be corrupted by the insistence of others of different morals; but sometimes he rises with sighs, in another he provides for his failing in good works. And whatever gifts of the Holy Spirit he has, he frequently reacquires them with discretion, and insists that through these fervent sighs he aspires to heaven, and out of necessity he spares the care of the flesh for the name of

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In these gifts of the Holy Spirit too, man, honoring himself as God, has it vain, and uproots one root of good after another. Hence, always remaining unstable, in what place he can only stand, and on such a place the grace of the Holy Spirit cannot rest. And God made the firmament; and he divided the waters that were under the firmament from those that were above the firmament. And it was so (ibid.). Now also God makes all the instruments of virtues in man, with the discretion which he establishes in the expiration of the Holy Spirit, proper that man himself discerns all these instruments which God sees to be useful in himself, so that no virtue which he begins may be drowned by the wandering of the mind. And thus God divides earthly necessities and heavenly virtues, which the Holy Spirit irrigates, and which always adhere to the heavenly, insofar as man always suffocates these which the contemplative life holds. Discretion also holds these virtues, like

a handmaid who obtains her mistress by service, because in earthly things the mistress does not want to be without a handmaid. Thus discretion is a firmament, having the earthly, that is, the active life, below it; but the heavenly, that is, the contemplative life, above it; which is the ladder itself, in which the minds of men ascend to heaven by good works, and in which they also descend to earth because of the necessity of the flesh, as Mary and Martha offered diverse services to God, who nevertheless pleased both, because He Himself is the founder of both lives. And thus the firmament of virtue is between both lives, since man himself makes a distinction for himself, so that he may rightly have the heavenly and earthly things in their proper place, as God has established them. And God called the firmament heaven (ibid.). And God, by the inspiration of the Holy Spirit in man, calls discretion heaven, which is truly the most certain signification of heaven, because, as the firmament has in itself all the ornaments that illuminate and govern and contain the world, so discretion obtains all the instruments of virtues that proceed from God, by which the body and soul are governed; and thus those things which are hidden within do not fail, and those which are without are not obscured by boasting. And there was evening and morning, the second day (ibid.). So also it is with that man who himself is an evening person in good habit, when he completes all his works in discretion. For God foresees the end of all virtues at the beginning, since he feels them touching him, and also approves their beginning at the end, because a good beginning is of no use unless a good end also follows, as my Son speaks in the Gospel of the bridegroom, who said to the foolish virgins: The testimony of the Gospel, in which the Bridegroom says to the foolish virgins: "I know you not," and what is assumed here and in what sense it is to be taken.

XXVIII. "But you must consider, I know you not (Matt. xiv.). » This must be considered thus: I who am I most certainly tell you, who, because of the taste of the flesh, according to the custom of the gods, say: "I do not know you," because by knowing me you do not touch me in such a way as to demand virtues, sacraments, nor do you ask them from me. You also forbid your soul its own sighs, compelling it to fulfill the will of the flesh, and to seek no help from me. For who can answer him whose voice and words are not heard? No one. For you direct no cry to me. And what gift will be given to him who neither seeks nor demands anything, but who flees the gift silently from you? Truly none. Therefore you ask nothing from me. For those who do not cry to me with the sigh of the soul, and do not attend to me in heart and mind, as if they had forgotten me, as if I did not give them knowledge, and for this reason especially because they irritate me by unrighteous works. For because of the idleness of their foolish minds, which are kindled by the Holy Spirit, they reject because of the embrace of the flesh. Hence they are shut out from my sight. For they choose one, but they reject the other, because they grasp the earth with its greenness, and neglect heaven for the sake of their pleasures, they knock with their voice only, they want to enter by their work, but the door of it cannot be opened. For all virtues can be distinguished by heavenly and earthly things, because man walks on earth and looks up to heaven, and in these two he must choose what he loves according to God, and what he hates, so that in good he tends to heavenly things, and turns away from evil. Thus it is certainly said that he does not approve of the end itself. And as at the end of the world, which is much more useful than its beginning, salvation arose in my Son, because in the very beginning there was perdition, but in the very end salvation proceeded; so also a good end is much more useful than a good beginning. In such a way discernment is the second light of a good work, as the second day is.

Wherefore also according to morality he says that the work of the second, although it is good, lacks the goodness of the earth.

XXIX. But what is not said here, "and God saw that it was good" (Gen. i). » This is that discretion is the office of other virtues, not by working, but by ministering to the other virtues, as also the firmament, which is the support of those by which it is rolled, contains other working creatures by existing in obedience to them, which are called workers because of the service of man, since by it they work their individual works day and night. And as also each of the same firmament which is imposed upon it, the other virtues are named places from such discretion of work, is not a worker, but is only the support of other virtues.

How that which is written, « Let the waters be gathered together » waters to that » evening was made and morning the day of the earth » must be understood competently according to the letter.

XXX. « And God said: Let the waters

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which are under the heaven be gathered together into one place, and let the dry land appear. And it was so (Gen. 1). This is to be considered thus: By the Word which is inextinguishable, the waters which had remained under the firmament flowed together into one place, so that the earth might appear, lest it should be covered with them and become empty, and this was done before the firmament was illuminated, so that it, illuminated by the stars, might shine in the streets of the waters which are the earth separated from the waters. And God called the dry land, which is the mother of all things that germinate on the earth, because the first man was made from it, and the gatherings of waters he called seas, from which the waters flow, as if they were generated from them. And God saw that it was good, and said: Let the earth bring forth green grass and herbage after its kind, whose fruit shall be upon the earth in its own kind. And it was so (Ibid.). God saw that everything was placed before him, and by his living Word he commanded that the mother earth should be green for the germinating and flowering herbage, also producing seed, so that it might be multiplied in its seed, by which it might be reborn again, since every seed has seed in itself, lest it should fail in its nature. He also commanded that the fruit tree should sprout, producing fruit for food, having in its nature seed in its seed, by which it would sprout again when it fell upon the ground. And thus it was fulfilled, as when a servant joyfully carries out the commandments of his master, when a householder, calling him, entrusts him with his business, and indicates to him what to do about each one, because the earth also moved with joy at the commandments of its Lord, fulfilling them in all things. And the earth brought forth the green herb and the seed-bearing tree after its kind, and the tree yielding fruit, and having seed after its kind (Ibid.), because as God commanded his own in his own land, the greenness of the green herb, the seed yielding fruit, and reborn in its seed, because the seeds of God fall into the ground, others rise again according to the kind of their formation. And God saw that it was good, that all these things which were necessary for man, whom he was about to make, should thus precede, lest they fail in the subsequent need of man. And there was evening and morning, the third day (Ibid.), namely, the rivers and the beginning, by which the third work is completed, since God had made the aforementioned three works with the circle of his knowledge, which had not yet been illuminated with the circuit of the luminaries. For as fire goes forth as if it were stirred up by the breath of the wind, but stirs up by the breath of the wind as if by a breath, the work of God was silent in his foreknowledge before its formation, but by the power of the living word my inspiration appeared written by itself. Whence also by my inspiration it was written. The words of God in the book of the promised prophet saying, and I was silent, I have always been silent, patient with myself, as one who gives birth speaks, and in the second palm speaking to the Son, and I have begotten you this day, and for what purpose they are placed here, and how they are to be understood.

XXII. and I was silent, I have always been silent, patient with myself, as one who gives birth speaks (Isa. xlii.). This is to be considered thus: I, the prophecy of the prophets, imbued with the Holy Spirit, kept silent in patience, kept still in meekness, as a woman in labor speaks after her pain. For before the incarnation of the Son of God I was silent as a mute, so that I silently kept His secrets within me, and did not bring them forth openly, just as a fire keeps a flame within itself which is moved not by itself, but by the wind; but now after that pain which the same Son of God suffered according to the flesh on the cross, like a woman in labor speaking with abject pain, I speak, namely, those things which I had previously hidden, openly uttering in joy. For the prophets suppressed their voices silently, because they did not fully know what the silence of their speech was. Whence also in their own person they said: and O. o. o. will not fully manifest in his own times? And thus patiently she commits herself to the service of God, having made her in her own image, she afterwards enlightened him, as a mother rejoices after giving birth, when she sees the infant whom she has borne of herself, sighing to him: and This is my son. Thus also the supreme Father speaks of his Son: and this day have I begotten thee (Ps. 11.). That today is that eternity in which according to divinity he is always equal to the Father; after whose incarnation prophecy burned openly in the saints, who spoke openly by expounding the prophecy of the prophets, just as God illuminated the firmament with shining lamps. In another way: and truly God said:

Because that which God created the dry land, and the congregations, may be taken allegorically of the Church, which, gathered from many peoples, and founded on the solidity of faith, is called by David the land of green things, and by John the apostle in the Apocalypse a sea of glass mingled with fire, and in what sense these same testimonies should be taken.

XXIII. and Let the waters which are under the heaven be gathered together into one place, and let the dry land appear. And it was so (Gen. 1). This is to be considered thus: God gathered together the peoples of Christians who were among the pagans (so) when they were more and more oppressed by pains in different places, and united them into one Church, and thus they appeared in the land of the living, as the Prophet says: and I believe xvii. and This is to be considered thus: I who strive to follow God, since those things which are good, those which are of the Lord of all, in that land in which the blessed live, no dangers of death henceforth excite the minds of men, and by that God makes them see the true vision of faith, so that those who were in unbelief in the uncultivated land

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before, these are afterwards overturned by the grace of the Holy Spirit, with the plow of faith. He also prepares for them the land of the living, which, blooming with all fruitful greenness, brings forth full fruit, just as the prophets said that the Virgin Son of God would give birth, who awakens the sleeping land with the plow of true faith in his saints, so that they themselves, flowing water

from the living water of the Holy Spirit, were. And this was done so at the command of God, as God willed. "And God called the dry land, and the gathering together of the waters he called seas (Gen. 1)." Therefore God called the promised Church the land flowing with milk and honey, because she is both the sweetness and the brightness of the heavenly kingdom, and she shone forth as a daughter and in the confession of God the Father in the Christian people, so that the same people around her would confess God in true Tretura. The Jews also refused to perceive these things. This Church also, having gathered from the waters, namely the apostles, the sea, the souls and the storms of evil Christians and pagans against the bodies in great velocities, frees them in God, who is always the sailor and oar of his people, because no Christian can enter the heavenly Jerusalem unless he has passed through those storms, with God's help. And the Church is also this very sea, which John the Evangelist saw as a sea of glass mingled with fire, as he says in the Apocalypse: "And I saw as it were a sea of glass mingled with fire, and them that had overcome the beast, and his image, and the number of his name, standing upon the sea of glass, having harps of God, and singing the song of Moses the servant of God, and the song of the Lamb (Apoc. xv). This is to be considered thus: I, to whom the secrets of God have been shown, behold with my inner eyes the Church which he hath called, in pure silk, and also from many tributes, where true faith shall be kindled upon the Holy Ghost, where true faith shall know and behold, because faith is as it were where ye shall know, which a strong man cannot perfectly know. And where it is around the form, not while it signifies the form, as also the Son of God desired to see the Father by Philip the Son of God desired to see the Father by Philip the Father (John xv). For the holy divinity was hidden in humanity, and by the doctrine with which he had enlightened the whole world, it shone upon the world; just as water pervades the whole earth, which is as it were his body, and makes it fruitful for the nourishment of every creature; for even as God is seen by the heavenly spirits, so also he willed that he should be seen by the creature in human nature. But I also considered those who had overcome the ancient serpent, and his members and the number of his angelic army, since the place and number of those fallen spirits will be filled by the man whom the devil had seduced from paradise through envy; I considered, I say, standing on the height of the Church, while they were mortifying their flesh with holy works, and with signs by which they flew everywhere in the praise of God. And they also had that praise which was written by the commandment of God, and which God established through creatures, because just as the heavenly Jerusalem is founded on unpolished stones that lay on the first fruits of the earth, so also the old law, hiding spiritual things in itself, finally began to understand spiritual things by which the walls of that same city were later built. They also sang the song of Moses in the likeness of a singer who sings of the present and the future, which are nevertheless unknown and foreign to him, except that he sighs only for them, just as Moses was vowed to him by the law as a voice, in which the Word, namely the humanity of the Savior, was hidden, who, namely Moses, all the wonderful incarnations of the same Son of God were meaningfully written, just as the Lamb, which is in the order of the Virgin, those who have the Lamb of God in faith, have the betrothal as if he were himself present, whom they do not see in the flesh. Therefore, it is also very necessary to swear by him that I am espoused to a great king, because even for a life that is alien they always yearn with a sigh of soul, and commend all their solicitude to God, praising him with voice and deed. That the womb of

the Church, like a certain earth, should sprout both green grass in the simplicity of faithful little ones, and fruit-bearing trees in the robust operation of the perfect, and like the seed the praise of faith should be in the succession of believers until the end of germination, and this on the third day, namely in the brightness of the same faith.

XXIII. "And God saw that it was good, and said: Let the earth bring forth grass, and the tree yielding fruit after his kind, whose seed is in the seed of the vine upon the earth. And it was so (Gen. 1)." The living earth was the Church, it brought forth the fruit of righteousness with the doctrine of the apostles, as these his children were in the right faith, as in the seed the grass was in the greenness of the right faith, and the fruitful trees perceived God, and as they were, so that in their seed they did not commit fornications and adulteries. "And it was so, the daughter in the voice of the apostles succeeded the faith of the Church, and the great constitution of the peoples was subject to the right law." And it brought forth the earth the green herb, and bringing forth seed after his kind, and the tree yielding fruit, and having each seed after its kind. » The Church, which is the land of the living, brought forth the fruit of good works in the greenness of faith, and brought forth the seed of the Word of God, and fruit so that even her children, whether rich or poor, whether old or young, practice right marriage according to their forms. « And God saw that it was good. » And it was good before God. » And there was evening and there was morning, the third day, » The cruel division of the scattering of the Christian people, which came about from the battles of the infidels and the pains which they inflicted on them for the right faith, began, as it were, to decline towards the morning of that day, namely, of the stable faith In which Christians received an established law, by which they would know what they were to do in the same law of God; and this fact, as it were, on the third day, is the third light of the right faith. And again in another way: "God said:

Also how those things which are narrated on the same third day are found by history in the manners of the children of the Church according to tropology, joined to this the competent testimony of the Gospel, and in what sense it should be received.

XXXIV. "Let the waters which are under the heaven be gathered together into one place, and let them appear dry. And it was done in confirmation." This is to be considered thus: God in the systematization of the body which underlies discretion gathers together into a placid place of one use. How? That man may not be superfluous in feasting, or in gathering. Or in all the mind, seeking glory for himself in all these; but the necessity of the body may appear there only in a way. How? That the body may be so moderately nourished, that when it is rightly restored, the soul may have joy; and that he may have just journeys with it, so that from excessive abstinence it may not be cast down to the precipice, and that it may not also be premature from the excess of the aforesaid immoderation. And thus in man all these are by the admonition of the Holy Spirit, which he himself received in cheerfulness of mind. "And God called the dry land, and the gathering together of the waters he called seas." And God, with the same admonition, insists on that man through holy humility, so that the miserable body and the dry land sigh for themselves because of the diverse needs of the body, which are hidden in the necessities themselves, but they sigh for themselves as a fluctuation of matter, but also in the humility of the existable, but also in the humility of the despicable, but also in the humility of the intelligible. "And God called the dry land, and the gathering together of the waters he called seas." And God, with the same admonition, insists on that man through holy humility, so that the miserable body and the dry land sigh for themselves because of the diverse needs of the body, which are hidden in the necessities themselves, but also in the humility of the existable, but also in the humility of the despicable. "And God called the dry land, and the gathering together of the waters he called seas." » And God with the same admonition insists on that man through holy humility, so that he sighs over himself, the wretched body and the dry land because of the diverse needs of the body, which are hidden in the very necessities, but also in the humility of being able to exist, but also in the humility of being contemptible. "And God called the dry land, and the gathering together of the waters he called seas." And God with the same admonition insists on that man through holy humility, so that he sighs over himself, the wretched body and the dry land because of the diverse needs of the body, which are hidden in the very necessities, but also in the humility of being able to exist, but also in the humility of being contemptible. "And God called the dry land, and the gathering together of the waters he called seas." And God with the same admonition insists on that man through holy humility, so that he sighs over himself, the wretched body and the dry land because of the diverse needs of the body, which are hidden in the very necessities, but also in the humility of being able to exist, but also in the humility of being contemptible. "And God called the dry land, and the gathering together of the waters he called seas." » And God with the same admonition insists on that man through holy humility, so that he sighs over himself, the wretched body and the dry land because of the diverse needs of the body, which are hidden in the very necessities, but also in the humility of being able to exist, but also in the humility of being contemptible. "And God called the dry land, and the gathering together of the waters he called seas." And God with the same admonition insists on that man through holy humility, so that he sighs over himself, the wretched body and the dry land because of the diverse needs of the body, which are hidden in the very necessities, but also in the humility of being able to exist, but also in the

is very good. Therefore, he delights in evil and is evil, because he then revives to God, while he desires to reach God. And there was evening and morning, the third day (ibid.) And so he weeps this evening, namely, the good end, with the good beginning of the third day, as was foretold, in that man restrains himself from evil works, having become the third virtue of good work, which is humility. How is what is written to be taken literally: God said: Let there be lights in the firmament of the heaven, and the rest up to that, and it was done XXV. and God said: Let there be lights in the firmament of the heaven, and to divide the day from the night, and let them be for signs and seasons in the heaven, and to give light on the earth.

XXXV. And God said: Let there be lights in the firmament of the heaven, and to divide the day and the night, and let them be for signs and for seasons in the heaven, and for days and years, and let them shine in the firmament of the heaven, and to give light on the earth. And it was so (Gen. i.). This is to be considered thus: By divine command the illumination of the firmament showed the beautiful and glorious work of God, so that the soul also will make the body beautiful and glorious, which although after its passage it will rot in putrefaction because of the first conception, yet just as the above will be changed, when man himself will be resurrected again. And the offices of these lights God established and divided into day and night, because on these two divisions, namely into day and night, all the disposition of man's necessity depends, insofar as he rationally through the signs of the gods' lights, which creation, nights and years are named by these individual signs, and so that the lights themselves may be seen illuminated in the firmament. And all these were so established that God commanded them to appear. And God made two great lights, and they shone brightly, the greater in the day, the lesser in the night, one of which stands in its own order, neither increasing nor decreasing, the other increasing by the signs of the firmament, and receiving deficiency. In these two lights also God foresaw how He would accomplish His work, which is honor, in two natures. Hence both in good knowledge are heavenly, and in evil knowledge earthly. For good knowledge is heavenly from God, and no one abstracts from the rational soul anything likened to evil knowledge, which crawls from the earth in the night upon that knowledge in the depths of sin, and lies beneath good knowledge; and it recognizes it as just, although it abhors it; and that good knowledge, the strongest of all, makes the warrior of evil knowledge resist, and if he falls, raises him up through repentance, and does not cease to guard him lest he should fall back into the taste of sin, since good knowledge is as day, evil as night.

Therefore, both this delights in evil and inflicts evil, since delight precedes sin, and through these two sciences, every man knows clean and unclean things. For day knows night, and departs from it; but night knows day, and flees from it, and in the same way good knowledge turns away from evil; evil also separates itself from good, since one abhors the other. Thus man is heavenly and earthly, because when heaven was moved in the first fall of the angel, God repaired it with the vile nature of the earth, and in this way the earth is the foundation of heaven, and heaven was built upon the earth with greater miracles than it had been in the first angel, since man, made of earth,

is the complete work of God. The stars also of the moon, like a flame from fire, burn, and shine and illuminate throughout the whole firmament, they are infused, as if a flame shines through a sieve, and thus they illuminate the whole earth, and as they are placed, they will perform until the last day. Even in the waning moon itself they appear brighter than in its waxing, because in its waxing they cannot be seen perfectly because of the strength of its serenity, and they alone appear to show the day, and the moons come to the aid of the night, illuminating the night, and thus dividing light from darkness, where they show day and night with their ministry. And God saw that it was good, namely, approving that by the breathing sphere of light his work would be complete, and ready and elegant for ministry would be the fourth day in the morning, because the four elements, namely fire, ice, water and earth, were by the grace of God prepared and hidden in all things in the way in which they were constituted. Likewise in another way: Because according to the allegory of faith, by the two great luminaries two powers are designated, the spiritual in the priests, and the secular in the kings, by the lesser stars who are under them, the judges; who are one placed to illuminate the earth. By instructing the church by day and night, by the light of spiritual doctrines and examples, and by restraining the carnal by the censure of justice.

XXXVI. And God said: Let there be lights in the firmament of the heaven, to divide the day from the night, and to be for signs, and for seasons, and for days, and years, and let them be lights in the firmament of the heaven, and to give light on the earth. And it was so (Gen. i.). This is to be considered thus: God by the Holy Spirit said in the hearts of his disciples: Let them be priests and teachers in my Son, who is the Church, which is above the firmament, from which the righteousness of the true faith emanated as a stone. Let the priests also distribute mercy to the whole Church, that salvation of faith, and that happiness which they obtain through the same faith, insinuate the night, namely, the merits of the torments, which pertain to infinity, and let the teachers themselves prove this to them with various signs, so that they announce to them those things which are to be observed, namely the feasts which

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are to be celebrated, both the times of fasting which are restricted, and the days which are remissible in the law of God, that they may guard the soul with the established commandments. And let those commandments be fulfilled by what is done in heaven, that is, in my Son, because they follow the praise of the angels, and also illuminate the church of the earth of the living with the praise of God. » And it was done, and so it was. Therefore God makes two great lights, the greater light to rule the day, he placed them in the firmament of heaven to shine upon the earth, and to rule the day. » God makes two great lights, which were necessary for the Church; the greater light to rule the day, namely the principal and spiritual teachers, who are the overseers of the Church, the light of the faithful eyes, so that the remaining spiritual teachers, that is, lesser persons, are subject and bound under the commandment of the choir, like an ox under a yoke, lest, walking without a shepherd, they be seized by a bird of the air, namely the devil. And also a lesser light, namely kings and other secular powers, so that they may preside over earthly things and secular peoples as if at night, for they are frequently obscured by the darkness of many illicit things, because the sensible pleasure

of the flesh, which arose in Adam, pervades multitudes in them. Whence they calculate in their own minds what they can do, and, judging themselves not rightly, hide themselves from the Just Judgment. He also makes drops, namely those who are subject to greater princes in lesser power, so that they may shine upon the living earth, that is, the Church, Christ, so that they may preside over the bright, that is, those who live uprightly, and the shady, that is, those who quarrel in evil, judging their own wickedness. "And God saw that there was man, that is, that they were disposed in his good pleasure, so that in the Church, in different distinct degrees, both the simple might be enlightened by the doctrine of the wise, and the delinquents might be corrected by the discipline of the righteous." And there was evening and morning, the fourth day (ibid.). » When God ordained the Church, that instability which existed in it when Christians had no spiritual shepherds and secular rulers, began, as it were, on the fourth day, to recede from the darkness of that confusion to the rising of a stable day, which shone forth in the same Church when it was confirmed in the light of true faith and the other virtues by the zeal of holy work. And again in another way: Also because according to tropology, through the firmament is the discernment of reason, through two great lights two precepts of charity, through his evils two lights of charity, so that by these, each faithful person, enlightened, may diligently discern what is due to honor and grace to God, and what is due to his own needs and those of his neighbors according to the salvation of the soul and the benefit of the body.

XXVIII. » And God said: Let there be lights in the firmament of the heaven, and to divide the day from the night, and as in the firmament of the heaven, let them give light to the earth. And it was so (Gen. i.). » This is to be considered thus: God in the admonition of the Holy Spirit said: Let there be lights in discernment by the gift of the Holy Spirit, that a man may love God and his neighbor as himself. How shall he do this? But he is strengthened by the greenness of the grass toward God, so that he does not seek a strange god in unbelief as if he were a stranger, but looks to him in a manly spirit. He provides for his neighbor, which is necessary, which pertains to his own form, to be loved as he is to his own, because he himself is the form and his brother according to his humanity, because he himself was subject to him, because he himself was subject to him, because he himself was subject to him in the form and his brother according to his humanity, so that he may not have the benefit of the day, because God, who is just, himself also established him in the same form. He should also beware lest in the death of that soul he have communion with its sins by consenting, so that he may not kill its soul as he did not kill his own. And let these lights shine in the firmament of heaven, that is, in the discretion of reason, so that man himself may with discretion rightly distinguish day, namely, with what honor he may not have Almighty God in the desire of his soul, and in his groans he may willingly look to himself. Let him also illuminate night, that is, that darkness which lies hidden in the body, and to earthly openness, namely, the guilt of himself and his neighbor, so with the same discretion, that he may not be severe because of lower hopes for higher ones, but in these also he may always look to other desires. That also the lights may be for him in lower signs, how suspiciously they were, and to cry to God and the Holy Spirit in his adjectivals as he ought; let them be for him in the exercise of his neighbor's own; let them also be for him in the days of faith, so that all his works may be for him in years, so that works may fall in time. And man in all these things, beginning with God and his neighbor, and in all these ending with God, so that throughout all times his man may set good examples to his neighbor, in all things established, which depend on the two commandments. And these luminaries in the aforesaid commandments shine in the firmament of heaven, that is, in the discretion of the mountain, and all the lights of this work illuminate the earth, namely man, so that he may reflect before God his minds and body. And this in man so weeps by the compensation of the burning desire of God and his neighbor, that he may discern all these things in God. » And God made two great luminaries, the greater luminary to rule the day, and the lesser luminary to rule the night, and the stars. And he placed them in the firmament of heaven to give light upon the earth, and to rule the day. » God makes in man by the inspiration of the Holy Spirit, that they may preside over all the powers of true faith, which shines before the eyes of God, because man cannot see God through the eyes of the exterior, but the sea is less, namely the love of his neighbor; which is less than the love of God, because man looks at God within his soul, his neighbor is A tus. But the fish and birds of the purer generation, however, by feeling and seeing with the exterior eyes, he sees face to face; and therefore she presides over the night, because the vision of this world is nocturnal, which cannot be without the contagion of sin. And the stars, that is, the right and honorable thoughts which God places in the firmament, that is, in useful discretion, so that in all things ignorance is obscured in his knowledge, and that he himself sees over the weakness

And there was evening and there was morning, the fifth day. »

XXXVIII. « And God said: Let the waters bring forth creeping things having a living soul, and fowl that moveth above the earth under the arms: through the firmament (Gen. i.) » This is to be considered thus: By his living Word God commanded that the waters should bring forth creeping things and fowl that moveth above the earth, as he first created creatures like flowers, then he produced others from others, because he foresaw that some constitution for each would be present in the firmament and under the firmament which is touched by it, just as also the form is first constituted, and afterwards moved to each of its works. And they possessed those that swim in the waters and those that fly in the air, lest the water should be empty to fulfill that work which was to be accomplished by it, and lest the air also should lack corporeal and living flying creatures, which are filled and vivified by the air. Hence fish are called swimmable from swimming; but birds are called flymable from flying; but man can neither swim perfectly nor fly, but treads on the ground from which he was created. But fish and birds are the offspring of a purer generation than the other animals, because the Holy Spirit sanctified the waters above the other elements; and just as water surpasses all things clean and unclean, so also the soul penetrates all things and excels the flesh. The human soul also was made in the image of God, and works with all creatures in man; but God is in all creatures, and there is no end to it. "And God created great whales, and every living creature of the waters after their kind, that they might bring forth their kind" (ibid.). » God formed the kinds of fish in the waters, and from the windy passion he brought into them a living soul. Wherefore they also live, being born of the waters, and were the first to appear among all creeping things. And because the living breath excels the forms of bodies, therefore also water first produced living things, since water is both sanctified and spiritual. For the generation in the waters which is that generation which was deceived by the first deceit of the ancient serpent exists wonderfully, because in the love of the flesh the taste of sin arises; but since the devil has it in his power. He cannot destroy in the waters, he washed the waters with hatred for his son by means of a laver, by which the devil cannot denounce man, because he does not know from whence he dilutes this sin by means of water. And because the birth of the Virgin is hidden from the devil, which is not able to dissipate this viscera and generation of the Spirit and water. But by means of fish God has designated that man is mobile through a living soul, just as fish are agile in the waters; By flying creatures he shows that through rationality he flies everywhere, just as even flying creatures are carried in the air. Therefore, spiritual men, who flee from the common people, should be given spiritual food suitable to their kind, just as fish and birds, separated from other animals, live in the waters and in the air. "And God saw that it was good, and blessed them, saying: Increase and multiply, and fill the waters in the seas, and let birds multiply on the earth (ibid.)." God saw, that is, approved, that it was good that the aforementioned kinds of fish and birds should have air in them, from which they live; and blessed according to their kind they should grow in formation, multiply in number, just as the sprouts and fruits of the fields grow and prosper, so that both the fruits should fill the waters, because they are in them, and the birds should rise up in multitude, which because of the pastures suitable for them, linger on the earth. "And there was evening and there was morning, the fifth day (ibid.)," which shows the end and the beginning of this work, this same work that God placed in the five senses of man, which the soul searches

with an elegant exposition pertain to the instruction of the gospel discipline.

XXXIX. "God said: Let the waters bring forth creeping things that have the living soul, and flying creatures that fly above the earth under the sun." God, through the preaching of his disciples, said to the Church: "Now let us produce more sublime precepts through abstinence, which, with vigils, fastings, and prayers, faithfully living in Christ, do not cling to earthly things, and which under the firmament of heaven, which is Christ, with the higher wings of virtues like virgins and widows in the Church, may desire and follow heavenly things. "And God created great whales, and every living and moving creature, which the waters had brought forth after their kind, and every fowl after his kind (ibid.)." He showed, namely, his only Son in the flesh in whom the Gospel arose, in which it is said: "Everyone who has left house or brothers or sisters or father or mother or wife or children or lands, or for the name's sake will receive a hundredfold. xix. » This is to be considered thus: Every believer who has left his house, that is, his own will, or his sisters, that is, the taste of sins, or his father, that is, the pleasure of the flesh, or his mother, that is, the embrace of vices, or his wife, that is, greed, or his children, that is, robbery and theft, or his fields, that is, pride for the glory of my name, thus looking upon me who am the Son of God and the Savior of men, will receive only a hundred times in the quiet of his mind bodily, because he has cast off all the cares of the world from himself, and has followed me. Whence all these things will also occur to him in ministry. For first the house must be left, that is, his own will, in which a man rests according to his own will, like one who rests in his own house, which are brothers, or carnal lusts, which are conjoined with his own will; and afterwards the sisters, that is, the taste of sins; The offender of concupiscence is everywhere noted according to the flesh, which afterwards takes great delight in concupiscence, and afterwards the mother, namely avarice, which embraces the embrace of vices, which embraces the pleasure of the flesh in all things; and then the wife, namely avarice, which imitates the embrace of vices, so that he is not satisfied with them, just as a man, when he has married a wife, falls into greedy gains. And afterwards the sons, namely robbery and theft which follow avarice, just as a man strives to gather riches for his children; and finally the fields, namely pride, which tries to defend robbery and theft, since the man who has unjustly acquired them with impunity attracts to himself, begins to be proud through boasting. But when any believer has cast all these things away from himself, and proudly receives better things in the hereafter, as has been foretold: he will possess a blessed eternal life unfailing in happiness, because he has neglected himself for God in time, and has yearned for heaven. For he who forsakes, as Abraham did, for even one thing that he sees with his eyes and attends to with his heart, will receive a hundredfold reward, as it is also said of Mary:"Her many sins are forgiven, because she loved much" (Luke 6), because she also, forsaking herself completely from the head to the sole of her foot, was rewarded for each one. Therefore, he too will be adorned with all the aforementioned labors, just as even a carpenter adorns his work with elegant beauty, and will finally pass on to heavenly joys. This old law did not know, because the humanity of the Savior had not yet touched it, but the new one faithfully gathered this in itself. For the Son of God, who was born in the fire of the Holy Spirit from his mother, from whom also this increase was completely taken away and withdrawn, they say, constrains the begotten to a right life, and thus by living he has a birdlike conversation, because the same Son of God brought back humanity. God also created all the life of virtues, which

XL. « In my Father's house are many mansions (John xiv). » This is to be considered thus: The Son of God, promising eternal life to his faithful, said: In the heavenly dwelling place which is my Father's, are received as many as are according to the merits of men, so that each one may make a mansion for himself there, just as in bodily life they love God, as if he were not a man, and yet he has no sensible taste for sins, and cannot abandon his body as his vessel in all things; but in this way the Victorian cor-

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of the desires of the body for the love of Christ, and A the people would have nothing but a common life, living only in worldly works, as if by evening he began to decline to the beginning of the strong day, in which a singular life in abstinence, in fasting and in contempt of this world: sprouted, which on the fifth day is the creation of the Church with the blessing of God as the fifth day. And again in another way: B How those which are by the work of the fifth day and the blessing of God over those which by the work of the fifth day and the blessing of God undergo the work of mortality, to these the instruction of the prophet Isaiah saying: « Who are these who fly like clouds, and like doves to their windows, and how this also is to be understood by God. That the blessing of the fish and the birds for the increase of rum, and give in the fruitfulness of the virtues five faithful is fulfilled, and why these are ascribed to the fifth day.

XLI. "And God saw that it was good, and blessed them, saying: Increase and multiply, and fill the waters in the sea, and let fowl multiply upon the earth (Gen. 1)." God saw that it was good that the righteous people should renounce their own selfishness and their own wills, and this with an interior blessing of heart in his Son, who also gave this example, he blessed, saying: Let these virtues increase in God, and multiply in good, and fill the living and torrential waters, that is, the apostles, who by their knowledge conduct the streams and torrents of God into the Church, which is a sea of power and fire, so that remembrance may be made in men. And the flying creatures of the spiritual world may be made in men. And the flying creatures of the spiritual peoples upon the earth of the Church, which is a figure of the heavenly with the Church, while the most moving day has passed. "And there was evening and there was morning, the fifth day. »

That importunity, namely, when the Christian people had only a common life, living only in worldly works, began to decline as if in the evening to the beginning of the strong day, in which a singular life in abstinence, in fasting and in contempt of this world: sprouted, which in the fifth fiction of the Church with the blessing of God is the fifth day. And again in another way: How those which by the work of the fifth day and the blessing of God are subject to those which by the work of the fifth day and the blessing of God are subject to the work of mortality, to the instruction of the prophet Isaiah who says: « Who are these that fly like clouds, and like doves to their windows, and how this also God is to be understood.

XLII. « He said victim and fowl above the earth under the firmament of heaven. (Gen. 1). » This is to be considered thus: God in admonition the Spirits of men are refined, and in the aforementioned causes are constrained, removed from worldly cares; and that these men who are waters, may produce every creeping virtue, that is, souls living in a contemplative life, and also flying virtues, the common precept of the worldly life, excellent, so that for the love of God they may ascend in abundance the righteousness of their seed established above, like a good field which brings forth abundant fruit from the seed that has been sown in it, as my servant Isaiah says: "Who are these who fly like clouds, and as a ideoloque to their windows (Is. 1)." This is to be considered thus: Who are these who deny themselves earthly things, and with their minds turn to worldly things, and thus apply themselves to the dove. Whose great reward is with God, when they do not cast him aside backward, but worship him first with all devotion? God foreknew the soul, but himself, and all creation, and created heaven and earth, and between these two He placed the rest of creation, as was necessary for the same creature. For in water He signified spiritual things, and in earth corporeal things; and everything that is unclean is cleansed in water, just as the body also lives from the soul, and as man touches corporeal things, although he cannot touch the soul, but knows that he lives from it, and yet does not know what and what kind it is; and in this his knowledge is weak, and the earth with its greenness subsists by the water, which it carries and is perfused by it. And God has established certain creatures for the strength of the fact of his work, that is, man, because man works with them, and therefore he has also marked in creatures, but how much possibility man lacks, and whose sighs fly to heaven by his windiness. For whoever the soul ascends with its desires, insofar as God owes it the strength to work; and because God

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am approves of this, he grants it to it, then he demands from it, but when it has descended, then the desires of the flesh work according to the desire of its taste. Whence he acts in a manner demanded of the flesh, and has much affliction through the knowledge of the flesh's desire, when he distinguishes between the creature's desire, one, namely, visible, and the other invisible, just as both the body is visible and the soul invisible, so that through this conjunction he may choose what is good. But the body is nourished by creatures, and the soul moves the taste of the flesh to eat, and tends to this by its sighs, lest the body be so suffocated by the superfluity of food that it cannot sigh. For in this mixed work the soul works so that the body is nourished in its own breathing with food in a right manner, because if it is nourished excessively, the soul's powers wane; if they are withdrawn, the devil so exalts man through food, as if he were going to ascend to heaven, that he may thus be made to fall through pride. For in this way God hates gluttony, and reprobates unreasonable abstinence, and therefore a faithful man should impose on himself a just measure in both. And all the aforementioned virtues should be under discretion, as if under the firmament of heaven, so that it may so govern them, that they may not, because of favor or

the elation of the mind, ascend higher than they can bear, nor even in the repetition of worldly things fall deeper than that constitution which they have received from God has. And God created great whales, and every living and moving soul which the waters had produced in their species. And every flying creature according to its kind (Gen. i.). God creates great virtues, namely the integrity of the flesh and the creation in men, every inspiration of the Holy Spirit, creates all the pomp and sins of the flesh, they consort with themselves in carnal desire as if they were dead, and all the virtues of the living soul, which persist in an unstable life, he so confirms in them that they are not stained by the spouse of human nature. And the living virtues that follow the Lamb, who was never stained by any stain of iniquity, and are moveable to better things, are stuck, when they desist from the business of the spouse, to whom worldly care is present. These illustrious virtues are also produced in these peoples by a diverse variety of species, of which one is chastity, the other continence; to which the other virtues adhere, which ascend to the higher ones as if to a swamp in the multitude of their kind. And God saw what it was and multiply and fill the waters: And He created and multiplied upon the earth (ibid.). God saw this and is delighted with the sweetness, that the very virtues touch that Word of God by imitating it. For because but himself, bearing good, God has done evil, God willed his Word to be a man, who will bring forth everything in his will. And therefore to this people also with the Son of God himself brings forth the same as himself, which the holy divinity extends in him, and therefore these blessed virtues, because they have risen in him. And then the power of God says: Let those powers which have begun to be initiated by me grow, and the fruits of good works multiply in them, and fill men who waver in the instability of the flesh so that in them by the power of divinity stronger powers than the human frailty of the flesh appear, and so flying over the earth, that is, man, they multiply, so that the weakness of the flesh is subjected to their strength. And this is the verdure and morning, the good end day. With the beginning of the fifth power, which is the contempt of the world as the fifth day. How the history which is written about the work of the sixth day in the production of the cattle and creeping things of the earth and the formation of man is to be understood literally, and what man according to the body is to the image of the humanity of the Son of God, which he had foreknown from eternity from the Virgin, and according to the soul is made to the likeness of the divinity through the knowledge or imitation of good.

XLIII. C God also said: Let the earth produce the living soul after its kind, cattle and creeping things and beasts of the earth after their kind (Gen. i.). This is to be considered thus. In his nonexistent Word, God commanded that the earth should produce living creatures in their kind, that is, diverse kinds of animals, in their forms, namely, beasts that would serve man, creeping things in which man would learn to have the fear of God; beasts also that would show him the honor of God; each animal impulse, having the appearance of its kind, would have fullness in them, so that it would portray that which it professed to itself for its necessity, that only would be full of his honor. For beasts adjoin themselves to man, but creeping things abhor him; but beasts, fleeing and abhorring him to all. And God made beasts according to their kind, and cattle; and every creeping thing of the earth after its kind (ibid.). Namely beasts that instill fear in man by their ferocity, beasts that would serve him, also creeping things that would hide themselves from him, as has been said above. And God saw that it was a cow and said: Let us make man in our image and likeness, and let him have dominion over the fish of the sea, and over the will of the heavens and over the beasts, and over all creatures, and over every creeping thing that creeps on the earth (ibid.). He saw with the insight of his goodness that it would be good and useful that the whole world of the earth should have the fullness of the honor of man, and that in whom calling man to the foretold, who are one force of one substance of divinity in three persons: Let us make man in our image

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ours, that is, according to that tunic which will germinate in the Austere of the Virgin, which the person of the Son, putting on for the salvation of man, displays from her womb, itself remaining intact, and from which tunic the divinity will never depart, but the human soul for the redemption of the same man will put off the body through death, and will take it up again by the power of the divinity that raises it up. Let us also make him in our likeness, that he may know and discern knowingly and wisely those things which he will operate in his five senses, so that even by the rationality of his life, which is hidden from him, and which no creature remaining in the body can see, he may know before the fish that swim in the waters, and the birds that dwell in the acre upon the earth, and all creatures that dwell upon the earth, and every creeping thing that moves upon the earth. For rationality created man in his own image, in the image of God, male and female he created them, and said, “Blessed are you, male and female he created them, divinity and fill the earth, and subdue it, multiplying the fish of the sea and the birds of the air, and all living things that move upon the earth” (ibid.). God created man according to the form of human flesh, with which his sinless son was to be clothed, just as man makes his tunic after his own likeness, according to the form and viz. that which God foreknew before the ages. He created man, male, that is, of greater strength, but female of softer strength, making and ordering in right measure the length and breadth in all his members, which also the height, the thickness and the breadth of the rest of the parts feed into a right state, lest any of them should unsuitably surpass the other. So also God has sealed every creature in man, and within him the likeness of an angelic spirit, and has

ordered a soul, which works in the form of man, and is not seen by any creature while it is in the body, just as neither can divinity be seen by any mortal creature. For the soul is from heaven, but the body is from earth, and the soul is known by faith, but the body by sight. God created male and female; but taking the male first, but the female afterwards from the man, he brings forth, just as the male also generates by the strength of his powers, which are hidden in him. For by blood and heat the fruits grow and are brought forth, and without these no one is affected. By the root of the tree also, which contains the greenness in itself, the flowers and the fruits are nourished and are from one; thus they are multiplied by the male and female, who nevertheless proceed from one Creator. Would not if the male were loose, or if the female were alone, no blood would be generated. Whence also the man and the woman are one, since the man is as it were a soul, but the woman wills above him. He knows that in them he, as the angels look upon him knowing and praising, and commanded that they should increase in increase, and multiply in multitude, and fill the earth with their dominion, and subject the earth to themselves, to the extent that it was cultivated by man, it would burst into fruit; and that they should also have dominion over the waters that float, and over the air that flies, because they excel the five senses with their expansion, and over all living things that have the movement of the vital air upon the earth, because they would surpass that glory of rationality. For when man is brought to the full number as God has appointed him, he will come to that land which from earthly men is called the land of the living, and then he will have fellowship with the Lamb in heaven. Oh, how great is the joy that God is worthy to cry, existing among the divine angels, man is to be believed. And therefore also God made man to his tunic, and to the full number, who never made him his son, who made him that inheritance or father to his son, who distributed to him the inheritance that regards him, distributed him to fish and birds and all living things, he moved him by living on the earth with rationality, subject to him. God created man according to the form of human flesh, with which his son without sin was to be clothed, just as man makes his tunic in his own likeness, according to that form and that which God foreknew before the ages. He created man, male, that is, of greater strength, but female of softer strength, making and ordering in right measure the length and breadth in all his members, which also the height, the thickness and the breadth of the rest of the parts feed into a right state, lest any of them should unsuitably surpass the other. So also God has marked every creature in man, and has ordered a soul, which works in the form of man, and is not seen by any creature while it is in the body, just as neither can divinity be seen by any mortal creature. For the soul is from heaven, but the body is from earth, and the soul is known by faith, but the body by sight. God created male and female; but taking the male first, but the female afterwards from the man, he gives birth to her, just as the male also generates by the strength of his powers, which are hidden in him. For by blood and heat the fruits grow and are brought forth, and without these no one is affected. By the root of the tree, which contains the greenness in itself, the flowers and fruits are nourished and are from one; thus they are multiplied by the male and female, who nevertheless proceed from one Creator. Would not if the male were loose, or if the female were alone, no heme would be generated. Whence also the man and the woman are one, since the man is as it were a soul, but the woman wills above the will which he knows which they have, and the angels look upon him knowing and praising him, and commanded that they should increase in increase, And God said: Behold, I have given you

every herb yielding seed upon the face of the earth, and every tree that hath seed in itself after his kind, to be meat for you, and for every beast of the earth, and for every fowl of the air, and for every thing that moveth upon the earth, wherein is the living soul, to have for meat; and it was so (ibid.). In his nonexistent Word, God said that he gave man grass for seed, and trees yielding seed in themselves, that they might be for him to eat, not that man should feed on all grasses and trees for food, but on the fruits of trees, which he also granted him, that he might have food in the animals that inhabit the earth, in the birds that move about in the animals of the earth, in the birds that are carried on the earth, which contains the vital air. For all that live on the earth are known to be fed by that greenness which springs up from the earth; not so that every animal uses grasses or the fruits of trees; but that when one offers food to another within itself, it is nourished by the use of the aforesaid herbs and green branches. And the commandment of God was fulfilled in this way, since everything that exists is subject to the will of God; and all the arrangement of God for the sake of man was carried out in creatures. For the man who is unwavering in his soul, after the last day sees God, who never began or ended an accident, because a certain man as God created and deviates, namely while he is mortal, he will not see God, except insofar as he himself in the shadow of prophecy made himself to men as to himself, so that he made the last time the beginning of man, so that he foresaw the last time of him, and also this time in which, in the holy womb, he would reign. And God saw the spirits that he had made, and they were very good, since he had created all

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creatures in full perfection and without any defect, and that was good, that they should have no defect. And there was evening and morning, the sixth day (ibid.). Having finished that beginning which God had predestined in the aforementioned creatures the angel, whom he had predestined in the place of the lost angel, the sixth day fulminated with the perfect man, many foreshadowing that he would also do the same. In another way: How, according to the allegory by the Word of God speaking through the apostles about the earth of the Church in the Catholic faith, cattle, and creeping things, and beasts, and man also who should preside over all according to the differences of ages, intellects, or graces living in the Church, and the one produced, and the other formed, and in which or for what purpose it is understood to grow and multiply.

XLIV. God also said: Let the earth bring forth the living soul after its kind, cattle and creeping things, and beasts of the earth after their kind. And it came to pass that the earth, namely my Church, should produce all living virtues, which by the teaching of the apostles, the animals of the kind, which have virtues, should live reverently; those also who creep in abstinence from carnal desires, should mortify their bodies in vigils, in fastings, and in prayers. But those who offer all their substance to God, should also lay down their souls for him, so forsaking all unlawful things in their works, that they may please God the Savior by subjection to his precepts, which are established for them. And just as the beasts of the earth do not pass the nature established for them according to their species, so also they observe the form established for them according to their powers; and thus in these virtues abstinence from worldly things will be perfect. And God made beasts according to their species (ibid.). From the grace of God in the Holy Spirit all those great virtues are spiritual institution, and all these virtues of those who abstain in the Catholic faith He makes. And it seems that there was a likeness of us and of the present piety in the seas, and of the birds of the air and of the beasts, and of all creatures, and of every creeping thing that moves on the earth (ibid.). And in like manner God saw that all these virtues were good, and said in Himself: Now Let us make man in our image and likeness, for the edification of the Church. How? Let us make him for the instruction of the Church, that she may raise him up as a man for all her edification, and that he himself, adorned in his own form in rationality, that is, in our image, and in knowledge and wisdom, that is, in our likeness, may be formed, so that he himself may build up the Church by divine work and by human just works, so that the law may be given to him in my Son, who was born from my heart, which is also kindled in the Holy Spirit. And let man in the Church with his knowledge of earthly things with the observances of the Gospel which God has given, and let him subject himself to the virtues flying to good by the commandments of God, and let him place him with all the other virtues of heaven for God, and let him persecute those virtues in the man himself. Let the virtues also persecute the man himself in the observance of all the commandments of God, just as by kindling a man in the observance of all the commandments of God, he can never be satisfied with them; and let him always be mobile in this, that he may depart from evil and do good. And God created man in his own image, in the image of God he created him, male and female he created them, and God blessed them and said: Be fruitful and multiply and fill the earth and subdue it, and have dominion over the sea creatures and over the birds of the air and over every living thing that moves on the earth. God created man in the Church for the knowledge of his divinity, so that in his soul he could work the heavenly powers with the sighs of the soul, with which the Church is adorned with the multitude of virtues. He also created him in the image of God, which is the Son, so that he might be surrounded by ardent love, and all good things might be accomplished by more excellent virtues. Thus, therefore, God created peoples, so that they might have the virtues that are of the masculine person in the heavenly powers, and so that even under the masculine carnal soul, in secular life under the care of the children who are born, which is the feminine person, they might overcome in the care of the children who are born, so that the Church might also be built up by it. And in these aforesaid things God blessed the carnal person; in this, namely, that the Son of God was granted humanity, and therefore all kinds flourish

earth, and for all the creeping things that creep upon the earth, wherein is the living soul, that they may eat. And it was so (ibid.). They were accomplished by God, so that nothing was wanting to them, with each virtue only good existing first; but here all things were alike good, since all things appeared alike, as is a full feast when it is perfected in all its justices. And there was evening and morning, the sixth day. That change of instability which was in the Church, and the firmness of the established precepts, began to be determined for the commandment of the day with the strength of the sun, while the sun in its order of light, so that from hence faith, the double sixth precepts might be fulfilled as if according to his will, and according to the teaching of his teachers in the Church. And again in another way? God's works were accomplished, so that nothing was lacking to them, with each virtue having only good before; but here all things were equally good, since all things appeared alike, as a full feast is when it is perfected in all its justices. And there was evening and morning, the sixth day. That change of instability which was in the Church, and the firmness of the established precepts, began to be determined for the day to come with the strength of the sun, while the sun in its order of light, so that from this faith, the double sixth precepts might be fulfilled as if according to his will, and according to the teaching of his teachers in the Church. And again in another way? Concerning the diversity of food granted to man and beasts in Genesis, the distribution or perception of spiritual nourishment, which is the word of God, is to be held; and how the testimony of Christ, when he says, and My food is that which is written: and And there was evening and morning, the sixth day, is to be taken.

XLV. And God said, Let the earth bring forth the living soul after his kind, cattle and creeping thing and beast of the earth after their kind. And it was so (Gen. 1). This is to be considered thus: God in the admonition of the Holy Spirit says to men, who submit themselves to all the aforementioned causes, namely, how to diligently join themselves to God in the desire of their soul. Lest this earth, so that the outward man, holding the negative of the soul, should always sigh to God, so that they may obey the obedience which God has taken away in his most strong power, just as the beasts are subject to man through subjection, and as even the creeping things are subject to him in the office of baseness, and as the beasts of the earth serve him, and as man submits himself to man because of the subjection of humility, because obedience is the punishment of pride, utterly confounding it. And God made beasts after their kinds, and cattle, and every creeping thing of the earth in its kind. Fear of Almighty God arises in man, who had previously sinned freely through pride, so that man himself begins to seek God, as the first man received the commandment of obedience from God. And thus God does in man, that by his own will he prostrates himself into the subjection of men for the love of God, as beasts comprehend men, from whom also men reckon themselves to that subjection of masters according to the appearance of holy humility, and also in that vileness of creeping nature, so that in their own will they are conjoined according to the will of their masters, as the vile nature of creeping things is conjoined in its kind.

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The repetition of all that he says about the sixth work is written in order to be held, and the addition of two testimonies of the Psalm and the Gospel, and they are also to be taken in this sense. Let us do And God saw that it was good and our likeness, and he ruled over the fish of the sea, and over the fowl of the air, and over the beasts, and over the fish of the sea, and over the fowl of the air, and over every creeping thing that creepeth upon the earth (Gen. 1). » God saw that it was good, and very much so (Gen. 3). "Because of the sweetness, man delights in this, that man seeks him in the first justice which he himself established in man, and says within himself: This man touches me with every beginning of justice by overcoming himself in his illicit desires, and raises him up by good works with a clear desire for my first constitution, which I established in the first birth, when man had to obey me. Now let us three persons, that power of one substance which touched the first man in his image and likeness by creating him, cause that great honor be given to this man of holiness and knowledge of divine things, so that he may be regarded as a patron, and have the love of the holy incarnation in the image of God for his neighbor, and in his knowledge honor to the divinity in the likeness of the Gospel, and being preferred by virtues to temporal things, he may also attach himself to God as a friend, and if it advances him from earthly to heavenly things, so that it may work for him by the very virtues which are fulfilled in him, and the very virtues themselves may lead him there, and in this preference he himself may fear and love God. and God created man in his own image, in the image of God created he him, male and female created he them, and God blessed them, and said: Increase and multiply and fill the earth, and subdue it and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth (ibid.). » And now God creates man for his own honor so that he may be known in him entirely in his divinity and in his humanity. How can the mastery of man be in his own image according to the cultivation by which he is made, by which he helps the rest of the creatures, in the compassion of man himself, by which he should spare and destroy his neighbor according to his ability, is acknowledged: and these are good examples of the Word of God, as the Psalmist David says: « I have said: Ye are gods, and all ye are children of the Most High (Ps. 62). » This must be considered thus: I have said to you men: in this you are Gods, that man rules over all creatures, subjecting them to himself for all his needs as he desires, because just as the creature has an almighty God in faith and fear and love, so the creature looks at man as God through the mastery of fear and loves him, when it is nourished by him. But also the sons of him who is high on high, you are called men, because by the grace of the living God you have been created rational, as if you were born of him, and as if you have from him: but the irrational animal knows nothing else than what it grasps with its senses. He creates in man the strength of clear justice, so that he creates justice neither in himself nor in others, so that he does not give the gift of divine grace to man wounded in sins, while he obeys mercy, and so that he pays attention to his miseries so much that he pours out the wine of repentance upon him and anoints him with the oil of mercy, so that man does not fall into a penitential repentance because of the excess of measure, and does not become lukewarm and wrapped up in the vanity of wicked works, which is as it were feminine. And God appoints this, because it touches the humanity of his Son, as the same Son of God says in the Gospel: "Whoever does the will of my Father who is in heaven, the same is my brother, and sister, and mother" (Matt. xii). » This is to be considered thus: Every

man, supported by the grace of God, who with good intention does the will of my Father, who by his divinity is my Father dwelling in heaven, because the Son of the Virgin, so that he repudiated that in which he was born, and was conceived according to nature, is my brother by imitating God, and always gazing upon him in the veneration of perfect fear. My sister also is in this devotion, faithfully having God in the embrace of charity assiduously, and in all her works ascending to the same my Father with the will of perfection; and by frequently carrying him in heart and body, my mother exists, since she thus gives birth to me, where I flourish in my Father with the whole zeal of holiness through the fullness of the blessed virtues. Then God says to himself: Let this man grow in the powers of the strongest powers, and let the multiplication of those powers be cultivated in him, so that that earth, namely, from the same man, may be filled with the precious pigments of good things, and may be filled with his superfluous desires, and in those same powers he may rule over all things, in which powers he may rule over all things, which is like a sea in his powers, and so that in his powers he may run in his first desire to the heavenly things, so that these powers may abstract from that man the illicit desires, which are like the earth. "And God said: Behold, I have given you every herb bearing seed that is upon the face of the earth, and every tree that has seed in itself after its kind, to you for food, and to every living thing of the earth, and to every fowl of the air, and to everything that moves on the earth, in which there is a living soul, that they may have food for food. And it was so (Gen. 1). » And now also in the Holy Spirit he says: Behold all the germs of the virtues which were mentioned above, the seed of my word, bearing upon the desires of the flesh of that man, who, having thus constrained himself, and all the stronger virtues ascending to greater commandments,

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his, that in some of them he has a good seed from the sons of men by right desire, and thus having all that is perfect of its kind in my word, may be for him the food of the soul's nourishment; so that also all the virtues subjected to God through humility, and flying in the heavenly host, and which remove man from earthly things to heavenly things, and in which are living powers from the planting of the Holy Spirit, are nourished with him in his soul, and he also with them is nourished in all these. And all these things are thus done in that man, who thus progresses in God: "And God saw all that he had made, which the Holy Spirit endowed with very good things, are very good, because they are perfect in the fullness of all virtues, whereas before each virtue is equally good in all things, because they were fulfilled in man by appearing together." And there was evening, and there was morning, the sixth day (ibid.). "And now let there be from God in man, that the good end with the good beginning of the sixth virtue, which is obedience, may shine forth as if it were the sixth day. Of the perfection of heaven and earth, and all their adornment, and the completion of the works of God, which are ascribed to the seventh day, and of the sanctification of that day, and of the rule of God himself, how they are to be understood literally.

XLVII. "Thus the heavens and the earth were finished, and all their adornment (Gen. 11)." This is to be considered thus: The higher and lower elements, with all their adjacent powers, are perfected with such fullness and perfection, that, having removed all want, they enjoy an abundance of suitable utility. "And God finished on the seventh day his work which he had made, and rested on the seventh day from all his work which he had made (ibid.)." The completion of the six distinctions of the aforementioned works was called the seventh day, when God brought to perfection all that he had preordained to create. And thus he rested on the seventh day from working, since he had perfected all his work in its forms. And he blessed the seventh day, and sanctified it, because he had ceased from all his work which God had created. And with all he blessed the seventh day with praise, and with all he sanctified it with the honor of solemnity, because in it all creation exists in its fullness, which God had preordained to be shed, from which other begotten things proceed. Whence also all the angelic host, and all the hidden mysteries of the Divinity, blessed God for the perfection of the work of God, and praised him, because with the seven gifts of the Holy Spirit he had perfected all his work. Likewise in another way?

How are these things allegorically concluded by the Incarnation of the Son of God and the preaching of the Holy Angel and the operation of the Holy Spirit in the children of the Church, and the subjects of the Christian faith.

XLVIII. "Therefore the heavens and the earth were perfected, and all the host of them" (Gen. 11). » This should be considered thus: All the heavenly works, which in the transition of earthly things tend to heaven, are perfected, with the earthly things which the necessity of the born sons of men has, and thus all that perfect glory of heavenly works has been established in the Church. «And God completed on the seventh day his work which he had made, and he rested on the seventh day from all his work which he had made (ibid.). » All this establishment was completed in all these; and this in such a way, namely, that I in my Son on the seventh day, that is, in the fullness of all good, the ecclesiastical people, seeing and hearing, so that all the ecclesiastical people, seeing and hearing and searching through doctrine, may know well what is to be done for themselves in my precepts, so that I would show it in no other than my Son sent by me, who fulfilled all my ordinances by his doctrine and through his apostles with manifest work, which the prophets saw before in the shadow. Then also the seventh day of my rest shone forth in the Church, so that afterwards in open work it did nothing else, neither in preaching, nor in all the signs of miracles, nor with the vision of the ancient saints, except that in my Son I would manifest the works of life. and the most numerous secrets, both future and past and present, and I would so kindly admonish my chosen ones that they would imitate the Incarnation of my same Son, which blossomed in the first bud. " And he blessed the seventh day, and sanctified it (ibid.), because on it he had ceased from all the work that God created him to do. He blessed and sanctified that seventh day for the salvation of souls, while my Son was sent to be incarnated in the womb of the Virgin. And he blessed and sanctified it, because in like flowers of roses and lilies, namely in those who, as mine, he greatly delighted, who, emancipated by the law, so much by my inspiration begin to bind themselves freely, so that even the Incarnation of my Son, which I had promised in prophecy before, is not a reproach to the precept of the law. And I ceased to work in such a way in the Church, which already shines in the holy work as it does now, in its full constitution, because my Son, who is my seventh work, proceeding from the womb of the Virgin through humanity, accomplished all these things in the Holy Spirit, according to what he says in the Evangelium: "All power in heaven and on earth has been given to no one (Matt. xxviii)." This is to be considered thus: From God the Father has been given to me, who am the Son of the Virgin, all power by hereditary right to do in heaven, and to judge on earth what is to be done and judged, not however that I may transcend the will of my Incarnation, but that I may behold it in all things in myself, by which I may thereby

Also how these same things are conuminated according to tropology in the progress and perfection of each believer.

XLIX. “Therefore the heavens and the earth were perfected, and all their adornment (Gen. 11). » This should be considered thus: Those heavenly and earthly powers and all their adornment are perfected in man in righteousness and truth with good works. « And God finished on the seventh day his work which he had made, and he rested on the seventh day from all his work which he had done (ibid.).

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And God through the seventh day, who is his Son, in which all the fullness of good work arose, completes in man a good work with all perfect virtues, as a craftsman lays precious stones on his work which he is about to make, because all good works in man, who works by the grace of the Holy Spirit, are fully adorned. Then also God rests in his Son from all his work, namely from that work in which man is already perfect, because he himself began to work according to the works in the Son of God, who was the seventh work, in the womb of the Virgin Mary. And he blessed the seventh day and sanctified it, because in it he would rest from all that God created to do (ibid.). God blessed the seventh day, in the perfection of good works, that is, man, who is a member of his Son in him. How? Namely, that the interior blessing, that is, his same Son, who came forth from his heart, may be imitated, so that through the example of him who became obedient to God the Father, he may return to life. In man himself also the aforementioned heavenly works sanctify him, granting him glory and honor with them, so that he may forgive every debt to his neighbor, whenever he wishes. And from this severity of works the Father already kills, by which he did not allow any heavenly kingdom to enter the lucarnation of his Son; but now he opens up to the Son the entrance into heaven, his entrance to heavenly joys, when he forgives every debt to man that he confesses from the heart, through his same Son. Therefore let the son understand these things filially, and not in these despise him who is truthful.

PART THREE.

VISION SIXTH.

Mystical vision of a building shown in the manner of a city, also of a mountain and a mirror shining in it, of a cloud white above, black below, and others appearing in the same vision.

I. And again I saw as it were a certain great city, a square instrument, surrounded on both sides by a certain splendor and certain darkness, as if by a wall, and also as it were adorned with certain mountains and images. I also saw in the middle of its eastern part, as it were a great and lofty mountain, of hard white stone, like that from which fire is ejected, having at its summit as it were a mirror only of charity and sins shining, in which also as it were a sieve was swept over the expanses, in which also as it were a sieve was prepared. The same also appears, as having hidden miracles in itself at will, as it emitted from itself a splendor of great breadth and height, in which many mysteries and many forms of diverse images appeared. For in a bright glow towards the southern side, as a cloud appeared white above, but black below, above which shone as it were a great multitude of angels, some of whom seemed fiery, some bright, some like stars, who were all moved by a certain wind like burning lamps flying, which was also full of voices, which sounded like the sound of the sea. And the same wind extended its voices in its zeal, and through it sent fire into the aforementioned blackness of the preaching cloud; whence it burned into blackness without flame; but soon it blew into it, and made it vanish and collapse like dense smoke. Just as since that mountain above mentioned was collapsing from the south to the north, in which there was an infinite depth in the middle, except that it sometimes sends a certain mist above the earth. And I heard as it were trumpets calling out from heaven: What is this that a strong man has fallen in his strength? And thus the white part of the aforementioned cloud shone brighter than it had done before, and no one could now resist the wind, which had cast down the blackness of the preaching cloud with the three ways of its voices. Again, about the presence and celestiality of the descent from heaven:

About the presence and predescent and ordination of God from eternity, who foreknows all things, and creates all things in time, and examines the works of the rational creature with strict judgment.

II. God knows all things in his presence, because before creatures were made in their forms, they were not hidden from his presence, for no one was unaware of what he saw, which proceeds from the beginning to his face. Which also the present vision declares. For you see as it were a square instrument of some great city, which designates the square of the divine presupposition, and firm, as it were with a certain splendor and some darkness, as it were surrounded on both sides by a wall, because the faithful are appointed to glory, and the unfaithful to punishments, by a just judgment, and also as it were adorned with certain mountains and images, that is, fortified and exalted with great prodigies of miracles and virtues, because God, making all his works true and just, has strengthened them with such great strength that no impulse can destroy his defects. But that which you see as it were in the midst of the eastern plain, as it were a great and lofty mountain, having the form of a hard and white stone, like that from which fire is ejected, signifies that God is in the strength of justice, great in power, high in glory, hard in severity, white in justice, because he perfects all his judgments in the ardor of justice. For He is just, and He is completely content with injustice, because He supports heaven and earth with all creatures, just as the cornerstone holds up the whole building. In

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the summit of which shines like a mirror of such clarity and purity that it seems to surpass even the splendor of the sun, because in the excellence of God His foreknowledge exists so lucid and so transparent that it surpasses all the splendor of creatures. In which He also appears like a dove with outstretched wings, as if prepared to fly, because in the same foreknowledge the divine order, expanding itself, proceeded to manifest itself. For when God willed, He made every creature come forth. And as elsewhere two wings are set up for flying, and as sitting on a mountain He considers where He wishes to fly, so also the divine order, having two wings in angels and men, sits in His possibility as if on a mountain ordering all things; just as, as in the protections of angels, changing man, with His will and work, gave him as it were wings to fly, and was in significative. For in all things He has foresight, that He is certain in which to work with spirituality, when He looks either to the right or to the left through the living wind, that is, the soul, and if He flies to the right He receives the reward of life; but if He leans to the left, He is subject to the due punishments there. Therefore God has this arrangement under the veil of His wings, so that He may take up with His right hand the one who flies to Him, saying thus: “I will rejoice in You, because You have made me, whence also my soul cleaves to You, and may protect and receive him, and bestow upon him many ornaments; but Him who refuses to cleave to Him, He permits to perish, as has been said above. But when the Son of God assumed the garment of flesh, which he adhered to the holy divinity, through which he was, he progressed in his humanity, and soon he was virtuously, to men, from whom the angels flew, the wonder of God, because none other than men sacrificed the incarnate Word of God, enlightened looking upon him, denied themselves, and so flew with him to heavenly desires on his outstretched wings. That the knowledge of God, having many unknown and secret things in itself, produces the display of his wonders according to his pleasure, and what is signified

by the threefold quality of the angels appearing in this vision.

III. The aforementioned mirror also, having in itself a great many hidden miracles, emits from itself a certain splendor of great breadth and height, signifying that the knowledge of God, having in itself many and unknown secrets, produces the display of his wonders by expanding and elevating them, according to his pleasure. In which many mysteries and many forms of diverse images appear, because with the display of the wonders of God it has opened itself, and what was previously unknown and unseen comes into open manifestation. For in the same splendor they go to the south. For in the same splendor it appears to be bright, but underneath it appears black, designating that in the display of the burning justice of God the intention of the happy spirits is laid bare, praiseworthy, but execrable of the reprobate. Above which shines as it were a great multitude of angels, some of whom appear fiery, some bright, some like stars, because those who appear fiery are in the strongest strength, so that they cannot be moved in any way, because God willed them to be made to look at His face always. But those who are shown bright are now moved in the duties of the works of men, which are the work of God, whose works of office are in the sight of God before the same angels, because they always consider them, and offer them the good odor of God, choosing the useful and rejecting the useless; But those who, as stars, sympathize with the nature of men, and represent it as Scripture to God, and accompany men, and speak to them with words of rationality as God wills, and praise God for their good works; from their evils through the blessed angels.

Of the spirit of God stirring up his own heaven through the blessed angels to reprove the angels, and of the symphony of the good angels, incontestable, and beyond human understanding, inestimable, and ever new, to a certain admiration of God.

IV. Who also praise by a certain wind, as burning lamps, flying, are moved, because the Spirit of God, living and burning in truth, moves these angelic spirits to his heaven against his enemies. Who is also full of voices, which sound like the sound of the sea, since he has the fullness and perfection of all praises, with which both angelic and human creatures are infused to praise God. And, as you see, the same wind extends its voices in its heaven, because the Spirit of God turns the voices of the righteousness of his judgments into reprobate vengeance. And unless he himself in the aforementioned cloud burned up into the blackness of the aforementioned cloud, when the blessed spirits were ministering to the inconception of the lost angels' experience to the exceedingly wicked unbelief of the interpretation of the same enemies, who were burning not for correction, but for greater execration without any light of salvation, and were not willing to show their Creator due honor. For because they wanted to be without the radiance of the praise of their Creator, they were counted as nothing, just as an unwritten parchment is empty, not having the honor of writing. But he also soon blew upon it, and made it vanish and collapse like thick smoke, because the same spirit alone, through the blessed spirits, weakened and depressed the effort of the reprobate, and the desire to ascend on its own. For multitudes of good angels look upon God, and with all symphony praise and know him, and have always been in him, and praise him, and they cannot omit this in body, because they cannot utter the excellent calls of any living sound, which are above the number of the sand of the sea, and above, as it were, all the fruits that grow on the earth, and above the number of sounds that are uttered by all animals, and above all the brightness that shines in the waters by the sun and the moon and the stars, and above all the sounds of the ether that are by the breaths of the winds that lift and sustain the four elements. But in all these words of praise they cannot grasp the divinity of the blessed spirit without any one. Wherefore they also always make novelty in their words. The aforementioned also, without it, the aforementioned mountain falling from the south back to the north, thrown into a certain infinite depth, so that it is unable to raise itself up again, terrifies that it sometimes manifests a certain cloud over power. In the case of angels, the intention of the evil ones, restrained by the power of holiness, the intention of the evil ones, always villaning, from the place of the rejoicing ones, restrained, always intent on the unhappiness of perdition and unfailing calamity, he repelled them, when he reduced them to such contrition that they cannot rebel against God henceforth, although they do not neglect to tempt men with their most powerful suggestions. That some part of the blessed spirits, remaining in the secret place, and always attending to the face of their Creator, rarely fears anything external, but some which always go out, when necessary, appear to men; and that every rational creature should always seek not its own glory, but the glory of the Creator. V. There is also a certain multitude of angels with God, arcane in the color, which the Divinity has imbued with its light, and which is obscure to human creatures, except that it is known by clear signs. And this multitude is more rational with God than with man, and rarely appears to men, since the angels who are officials with men, when it pleases God, show themselves by certain signs, because God has appointed some to diverse offices, and made them officials with creatures. Who has made every creature to be officials. Who has come to be in the color and knowledge. All of us hear the one God, who, what is, would not fly, but would not want to be of itself. For rationality always sends forth the sound of

the same building; but also of the form and wonderful appearance of two images that were to be placed near the eastern hoof.

I. After this, in the eastern corner, namely where the east begins, I saw a marble stone like a great, high, and complete mountain, in which only the gate of a great city seemed to have been cut out, which a certain bright splendor coming from the rising of the sun filled the whole. It did not extend beyond. And from the same stone almost to the other eastern end which was towards the south, there were as it were images of men, namely children, young men and old men, as stars appeared through a cloud, giving a sound as far as the west, like the sea when it is stirred by the wind. Which also a certain splendor coming from above, overflowed, filled with a certain ray of its own, which it then drew back again to itself. But next to this one stood the one mentioned, which was more wicked than the other two, but it had a head like a leopard's; but its legs like a leopard's; they resembled gods; but I did not see any other form in it. But then he was clothed in stone, and moved neither this way nor that, but turned his gaze to the north. But the other image, which was nearer the aforesaid angle, had the face and hands of a man folded together, and extended the feet of a hawk towards him. And as if then he was clothed in wood, which from its top to its breast appeared to be cut, but from its navel to its loins reddish, from its loins to its knees grayish, and from its knees to the end of its feet turbid. He also had a sword placed across his loins as if it were turned to the west. Then as if other innumerable images of men appeared throughout the whole of the city, some of which bore on their heads like golden crowns, some like branches very ornate in a river, some like organs, others like strings of cisterns, as the sweet sound of the clouds thundered. And again I heard a voice from the church saying to me:

Because God Almighty, who is not subject to any change, has condemned the arrogant angels in a just judgment, and has helped deceived man with pious mercy, having given many and wonderful messages in the Old Testament about his future salvation, and in the New Testament has finally accomplished his deliverance by many miracles; and because it was given by God for instruction and correction, no one in the world will ever lack it.

II. After the army of the lost angels fell, God redeemed man into glory, that very horn, at the great price of a blessed deliverance, having promised many and wonderful messages by which he would be called back to life in the Old Testament; and in the New Testament also, having performed many miracles through his deliverance. Therefore, in the eastern corner, where the east begins, you see a marble stone like a great, high, and complete mountain, which indicates that from the beginning of creatures, when the world was created, God, the most solid rock, powerful and exalted, existed in the integrity of stability, having no change in himself. In which only the gate of a great city seems to be cut out, which from the rising of the sun, a certain bright splendor coming, floods the whole, and does not extend beyond itself, because the will of God, as you suffer, is touched by quality, which does not proceed beyond what has been ordained, since the will and the ordinance of God are in such a way that neither surpasses the other. For God, in the place which the ancient serpent destroyed, by the pious goodness of his will ordained man, and he expiated him, who was wavering in perverse things, with the waters of the flood, and renewed the world in Noah according to the examination. Hence, from the same stone almost to the other eastern end, which is towards the south, there are like images of men, namely of children, young men and old men, just as stars appear through a cloud, giving a sound as far as the west, like the sea being stirred by the wind, because appearing from truth, it received its end with the coming of the ardor of justice and truth, having been initiated in the first generation, divinity in generation through different ages of men, as the light will cease at the end of the world, uttering voices of manifold meanings, with the inspiration of the Holy Spirit, it is imbued with diverse mysteries. For prophecy in man is like the soul in the body, because as the soul in the body is subject to the influence of the body, and as it is governed by the body, the creature prophecy coming from the Spirit of God, who precedes every creature, is invisible, and through it all deviations are reduced, as also by my inspiration David my servant speaks, saying:

The words of David from the first word of Paul xliv, that is, and my heart has uttered a good word pertaining both to the same and to both generations of Christ, and how they are to be understood.

III. My heart has uttered a good word, I say my works to the King. The understanding of that sentiment is also to be understood in this way. I who am the Father of all, clearly show that before every creature my inner power has uttered a good word, namely that I have begotten my Son through whom all things were made very honorable. Wherefore also I, who am propagating my works to him who is to reign throughout the world, am pleased in many diverse ways. All my works which from the beginning he uttered in his power a good word, when the same word by which all things were made was to be brought into being, he showed that the future reign of a king was to be brought in, and that this righteous twin should be brought forth by the whole earth, which had not been crushed by the work of man. This prophecy knew, namely, by the infusion of the Holy Spirit in certain old men, in certain young men also, and in certain children, who in many signs spoke of the same germ, which is the Word of God, by the inspiration of the Holy Spirit. For God created a male from the earth, and changed him into flesh of blood; but the woman, taken from the same man, remained flesh from flesh not to be put together with another. And they knew in the spirit of prophecy, that a woman by the inspiration of the Holy Spirit would give birth to the Son of God, which was foreshadowed by the rod of Aaron, and that the rod of Maron cut off a virgin from a tree, and that the mind of a virgin was cut off from a tree, would be touched by the delight of the copulation of someone, but by the ardor of the Holy Spirit He begot a virgin, whom all creatures had perceived as a virgin by proceeding from Him, a taste, wherefore all also obeyed His voice. For the prophets had said that by the work of charity the woman who was about to give birth should proceed, like the rod from the stock of Jesse, and all of them ascribed this virginal birth to the King, namely, the Son of God. For when this woman surrounded the Son of God, men who saw and heard Him in the likeness of His image, loved Him more than if He had not seen Him, because what men see in a shadow cannot fully know. Hence also the prophets spoke of Him in the sound of a shadow, these sometimes passed by as if in a shadow; All of which, however, were formed in men afterwards, since the sound of prophecy proceeds from the hidden mysteries of the divinity.

Because the first of the two images standing at the eastern end of the building of Hatten, appearing as a wild beast, signifies the time before the flood, in which men without law and knowledge saw a cruel and more bestial than human god.

IV. But as you see, near the aforementioned eastern one, the images stand differently, signifying that at the dawn of justice he was shown to him in Abel, when he was already wavering, God foretold two times of different human conduct conjoined in his vicinity, one before the flood without law, the other after the flood under law. The other of which, which is the first, has a head and chest like a leopard, but arms like a man, but its hands are likened to the feet of a bear; But you do not see another form in it, because that time which followed without law before the flood, showed in the manners of men the power and strength of diverse bestial natures, because then men were by the first diabolical deception giving up the simplicity of life to all, forgetting God; and living according to the grace of their own will; but sometimes, as it were, pressing the nature and prey of their cruel beasts into their arms as a man. Wherefore you deny man according to man. Wherefore you strive to see man according to man; but they remained only shapeless thus. But then it is clothed with stone, neither this nor that as it is opened, but it turns its sight to the north, because the same men who were in the aforesaid time had surrounded themselves with the hardness and heaviness of sins, nor did they turn themselves from evil to good, seeing indeed in their knowledge that they were doing evil and base works, in which the ancient serpent rejoiced, and yet they did not wish to descend from them. For when God created heaven and earth, He divided the earth in such a way that one part of the earth becomes immutable, and another part mutable, from which God also fashioned man. Man is also changeable by waking and sleeping. For when he is awake, according to the course of the sun, he has no light in his eyes, so it is as if he were one who obtained in the soul as in the night.

Of the strength, cruelty, and immutable character of men, few have escaped the flood of God.

V. And God placed man in the land of the living, which is not illuminated by the sphere of the sun; but which is imbued with the living light of eternity; but he, having transgressed the divine commandment, was sent again into the land of mutability. But he begat two sons, one of whom sacrificed to God, and the other, having killed his brother, became guilty of death, and the one who sacrificed to God, and heard the voice of God, was destroyed. Whence also the great planet arose. For in that first creation men were of such strength, and such manliness, that they could overcome even the strongest beasts. Whence that they might mock him.

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They delighted in the beasts, and men, fearing the beasts themselves and restraining their ferocity, were subjected to them; but yet for this reason they did not fear their own nature. But men, changing their beautiful rationality, mingled themselves with beasts, and what was thus generated, if it resembled man more than a brute animal, they neglected it, hating it; but if it had more the form of a brute animal than a man, they embraced it with a kiss of love. The manners of the same men were also then in two ways, namely now according to sins, as the leopard and the

bear are according to the manners of men and beasts; and therefore they did not have the most beautiful wings of rationality, since they yearned for permanent faith and hope, since because of the aforesaid sins they had failed in them. That body of antiquity perishes, which it tore in man with great hatred. For the devil said within himself: “What is this that consents to its own. Wherefore I will overcome him in the creation of himself.”So in the first century, men, polluted by the foam of the serpent, acted according to the taste of their earthly vessel, and not according to the breath of the soul, nor did they wish to know anything except what they saw formed, saying: “What profit is the wind to me, which is neither formed nor speaks to me? What it speaks to me, and what comes to me, that I will keep! For a certain diabolical art insufflated great animals, and through them it said to men:”I am he who created the force.” And in this way it suggested to men that they should be polluted by them, insofar as they praise, ought to, and will in them the old voice of rationality, lest they praise God, as he himself neither wills nor seeks to will. But few had heard how I am a prophet, how he had been placed in the place of the will, and how he had been placed in it, for how he had been in it, the common nature, as God had established them, lived rightly and soberly in their own nature, and because of the annoyance and heaviness of the common people, which in this way, as has been foretold, was polluted, they fled to the high mountains, and there they were so comforted by the breath of the soul that it did not free them to sin: but they always sighed, saying: “Where shall we seek him who created us?” Whence they were deceived by the aforesaid peoples, saying: “What is it that these people worship, which they neither see with their eyes, nor handle with their hands?” But they also deceived the building of Noah. And God spoke to these in his mystical miracles, as he also spoke to Abel, the son of the first man. For God, not enduring the iniquities and crimes of the men of that ancestor, destroyed all that enclosed this bow with the waters of the flood; and of the change of the sun, moon, stars, and earth from those qualities which they had before the flood; and that at the end of the world the depth of the earth will be consumed by fire as much as the height of water: it is poured into the brook by infusion.

VI. But after the earth was filled with this contrary people, and I, who could no longer endure these criminal sins, decreed this, that the human race should be suffocated in the waters, except a few who had known them in it. But the earth was not at all dried up, until the deceived people were entirely submerged. For the waters so pervaded the whole earth that it became like mud, and the corpses of men were so immersed in it that they could not be found afterwards, with some corpses of sinners appearing on the surface of the waters from their lightness. Nor was the earth also starlit before the sun with the journeys of the moon and stars, and with all, completed its rising and setting, nor before all these had been in their appointed places. As the earth, placed on the sun, would withdraw its own into another. And so the earth would have collapsed through the heat. For the sun, and the moon, and the stars, and the rest, after the fall, were somewhat turbulent with strong heat, and men were then so strong in their bodies that they were able to tolerate the same heat. Which even now the fervor of great heat sometimes shows, when the aforementioned stars sometimes appear turbid from it, because after the flood they were so perfused with waters that they exist more luminous in their cold and in their heat than they had been before the flood, but the earth and men afterwards remain in greater weakness and infirmity than they were before. For the water in the flood, permeating the whole earth even to the bottom of the penetrable earth, changed it into clay, just as it will in the last day add to the same depth, because man will not need them henceforth. For God exercises his judgments upon man by water and fire, so that since he has established primacy by these, by the humidity which pervades the whole earth, he moistens the ignitability of the body with heat, and strengthens him by the heat of the moist fire. But those whom man had been led to procreate a new race after the flood, terrified by the terrible judgment of God which they had seen, were inflamed with the fear of God, and began to offer their sacrifices to the honor of God.

Because from the change of the senses the powers of men after the flood were also diminished, and from their correction for a time they were terrified by the terror of the same judgment, and from the bow then first placed as a covenant or sign between God and men.

VII. But afterwards the race proceeded from one race to another in lesser powers than men had been before the flood, as has been said, because when the earth was changed, the powers of men also became weak without change, because they had followed the ancient deceiver, who turned his glory into serpents, to deceive him because he wants to deceive, and to flee from him from whom he seeks to flee. Thus also

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who does the enemy, when he deceives him whom he overcomes through the lord of deadly veneration of unbelief, and when he sucks from him by whom the verolector is determined, because by him he conculled, which quickly says, he was thrown to heaven. For that time flourished in the fear of the Lord so much that it resisted the ancient serpent, lest by his breath the forgetfulness of God

should be poured into man as the flood had done. For after the flood God made a new earth with a new people, placing a bow as a sign in the clouds; lest the waters should any longer suffocate the whole earth and all the peoples; showing also that all his enemies should know what great power he had over them in his terrible judgment. For his enemies desire the judgment of God with great strength for destruction, and with the truth of greatness he desires to be destroyed, and with the fire of greatness storms after the fall of the affliction, so that afterwards nothing mortal appears in any way. That the other image, which is under the aforesaid angle, signifies, and the varieties of its diverse habit, the distinctions of the times from the floods to the coming of the Lord, or the end of the world, and the qualities of the morals of the men who are or will be in them signify.

VIII. But the other image, which is nearer to the aforesaid angle, has the face and hands of a man folded together, but shows the feet of a hawk within it, designating that time which was under the law in the morals of men after the flood, thus proceeding to that limit, where so much austerity of the same law was limping, in which the intention and works of the people who were inclined to look more to carnal things than to spiritual things, were idle without labor, in which also, by advancing, they severely punished by not being lenient, because the law spared no one, but sharply overcame the offender. Time had attracted to itself, as it were, a tree of fear, the neglect of spiritual fruits. Which of the saints, since the time of the navel appears differently, knew her Creator, and knew herself to be man, and first began the edifice of holiness, and offered oblations to God, as it were white, even to Abraham, who was like the navel of strength, she rose up, because by the abyss of waters men had been so terrified that afterwards for some time they gathered the fear of God to themselves through uprightness. But from her navel to her loins she is reddish, signifying the time which from Abraham to Moses in circumcision extends itself burning, because as the dawn precedes the sun, so Abraham by the sign of circumcision, in which he crushed lust, precedes the humanity of the Son of God. But from her loins to her knees is her undergrace, showing that that time which from Moses the lawgiver, until the Babylonian law, was according to the flesh, proceeded in the hardness and roughness of the law, according to the flesh, which there also began to incline to many vanities. And from the knees to the end of his feet it is turbid, signifying the time which extended from the turbid Babylonian exile to the extermination of the same law, when the Son of God came, who fulfilled it entirely in himself. Which turbid time appeared in negligence and in torpor, because the same law, already then counted as a disgrace, and as troubled water was held to be nothing, was tending carnally to its fall. For those who at that time seemed to be under the law, did not wish to know the rising of the sun of justice, but said that they wished to look only at the letters written on the tables, and did not affirm that anything else was to be understood in them. Wherefore I, who say all things are just, upon my judgments which I had extended upon them in Egypt and in other places, once trusted in myself, doing what they pleased, now I once sent upon them nations to capture them, and in the farthest parts of the country I sent to capture them, and in the farthest parts of the country I sent to capture them. But in this hardness of unbelief they will only stray, because their ancient brother will err for a certain time and kill lost men, so that in the end neither angel nor man will know him, and then the same legal people will look to me with great sorrow, mourning and lamenting that they have been deceived so long. But a certain people will then remain in the transitory world, unknown to angel and man. And the aforesaid image holds a sword as if placed across his loins, because by circumcision it shows that he was as if in a transitory passage, where nevertheless from the navel of the vitals to the loins a man sins by the motion of his mind, when the mind moves a man to sin. And also declares the judgments of God to have pure justice, so that God sheds the blood of the same murderer upon him who divides a man by his character, and also upon him who, remaining immovable from him in other evils, destroys his opposite. And the permanent immobility turned its gaze to the west, because men who at the same time had the understanding that the law was in force, were spiritual, when the law was not in force, knowing the smiting of the

man cannot be saved unless the Word is borne in the flesh, and on the suggestions of the devil, by which he deceives men by mocking, and on the methods of assistance which God always resists.

IX. Therefore, this time after the flood extended from Noah to my incarnate Son, who in himself

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and another time not according to the flesh, but according to the spirit, came to life. For in Noah I performed many miracles, as well as in Adam, because as I foresaw that men would be born in Adam, so I sealed them. Before the germ of that age, the most courageous and most ancient prophets arose, who, sharpening their tongues, confidently brought forth what they saw in the Holy Spirit, namely, that God would send His Word, which was in Him before the age, into the world. And this was incarnated in such a way that the whole world marveled at it, and at this miracle their tongues quickly passed through the world, while they were exclaiming that it was beautiful for the sons of men that He would come to the earth. But rationality also dictates, and the work is carried out according to the dictate, because if the dictate did not proceed, the work would not follow. For God dictated the world and man in His Word. For the Word, which is to be the world, put on a work, so that inasmuch as man had sinned, if God had confessed with the same Word, and had not put on this garment, man would not have been saved, just as not a lost angel would be saved. And how could this be that God had not preceded him, when he confessed in repentance? For as it pleased Almighty God to make man, so it pleased Him to redeem him who trusts in Him. Wherefore He breathed forth prophecy secretly, and sent it shadowed, until He had perfected His work; but before He had brought it to fruition, He demonstrated it by fore-running signs. For Noah showed the ark, and gave circumcision to Abraham, and Moses had the law, in order that the movement of lust, which moves like the tongue of a serpent, might be confounded by these; and as the devil and the animals deceived man, before the same devil was smitten with Health. And these three signs, namely, the sacrifice, circumcision, and the law, if he willed, according to the words of the inspired prophets, who spoke both of God and of all evils in the north, because even when the ancient serpent wants to fight against God, as he also fought against him in heaven, he attacks men, persuading them to oppose themselves to God himself, and to worship that which they touch with their eyes and hands for God, as he showed them in Baal and in other idols. But as he is unable to comprehend God, nor can anyone bring his work to his bosom, so the devil is unable to know man, unless first by his suggestion man yearns for him, and then he rejoices greatly in his wickedness, which he thus defeats by detracting from the work of God. For he feels that man can work, he knows for a long time what he wants to do, and now he yearns for God, so that he himself places his works in God, because he was created by him, one by his suggestion approaches him, saying: Since you have the possibility of doing what you wish, why do you seek your work from another? And what will it hurt you, that you do the works that you can do, that you do his as he willed, that he did them? And you describe him by suggesting. So the north wind is the suggestion and persuasion of the north, because just as it destroys and falls down a whole house, so this diabolical blowing leads the right senses of man into this oblivion, so that he forgets the inspiration of God, and cannot sigh to God. It also cuts off the breath of his soul that

should be panting to God, and inflames him to sins that he can perpetrate through his body. For in the blowing of this fetid suggestion he trusts that he can draw the souls of even rational men to himself, just as he also led the true ones to perfect works from his own impurity, because they bowed their knees to Baal and to the rest of the idols, from whose works he teaches them. For in the beginning, from generation to generation, the people's forerunners, whose minds he shuddered at the forerunner that God had instituted, wounded death by circumcision, which was like steel, so that even the lust that the serpent had breathed out was laid bare by it; but by the law, which he wrote with his own finger, he confounded it, reversing what he had made man with his own finger, the ministry of man, namely, the creator whom God had given him before forerunner, from which man, taking clean animals, first offered a sacrifice to the Almighty, God. But what Abel began, this is a place of perfection, signifying that a man who offers a sacrifice from the animal on which he is nourished, offers himself as a sacrifice to God. And as the sun became the moon subject to it, the earth, into which a great seed is sown, breaking it, from which men are fed, so also the people of the land kept the written letters in the commandments of God, but they were not satisfied with their breaking, because they did not know what was hidden in the letters. The Son of God revealed to believers through the seeds of his words what was hidden in the flesh and friendship of his secret, he manifested through himself.

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Of the innumerable multitude of faithful men, in various ways in this life, both in exercises and in the mortification of vices, striving manfully for the honor of God and their own salvation, and receiving various rewards for their merits from the gift of God.

X. But that as it were other innumerable images of men throughout the whole southern region, like a cloud of believers, namely, the Son of God in ardent justice, have been imitated and are imitated, raising their minds to the heavenly. That ascending from virtue to virtue, they wear crowns, because when these men raise their minds upward, they impose on their souls the adornment of heavenly rewards with the just and holy desires of their hearts, because good desires are the beginning of a good beginning; others hold in their hands as highly adorned palms, because they show the victory of good struggles in their works; others as garlands, that is, rewards, which they have earned in the fear and love of God through their doctrine; others as harps, that is, rewards of the hard and narrow path that leads to life; others like instruments, because the manifold arts, which tend to God in praises, appear in this; the sweet sound of the clouds thunders, because the praises which establish the activity in the aforementioned virtues, dignities and changes, and their minds exalting to heavenly things, because according to what they think, their rewards will be in reward. Therefore the minds of the faithful, as has been said above, run like clouds, when in the desire of the soul in which the blessed man seeks from God a work to be done, he is never satisfied, just as the streams flowing from the sea do not cease from their defilements. And because the holy desires, which are the beginning of all men; are instilled in them in this way, as has been said above, God crowns them with the heavenly host, because they so adhere to him that they will in no way be separated from him. For the order of God in creatures first designated that man should be revived in the spiritual life of God, because when in the law certain cattle are bound, killed, and burned, men, running like clouds, and looking to Him, are tortured and killed in love, and thus suck the unchangeable, insofar as they flee from luxury and certain vices, they bear the victory of palms, by the works of their own defilement they fall from the justice of the thing; thus tormenting themselves in two ways, namely by fighting against their own body, and by the order of God by shedding their blood. Whence also they are likened to the angels who always assist God. But those who exercise their office by the doctrine of Almighty God, by teaching others, resound with the little cries of holiness, when they sing justice into the minds of men by the voice of rationality; just as the word also dictates, and the sound resounds, and as the word is heard by the sound, and is surrounded, so that it can be heard. And as the voice is multiplied by the little cry, so in fear and love the voice of God the teacher should be multiplied in men, where it gathers the faithful and drives away the unbelievers. In this way others also arise who despise and reject themselves, having the shame of virginity, and persevere in angelic praises, and like an eagle in the fullness of desire they veil their hearts to God, and always look to God with the eyes of a dove's simplicity. Wherefore also on harps they relate to God to whom they are thus joined, such praises as human science cannot possibly explain. But there are others who, as it were, gather to themselves innumerable virtues in the commandments of God, and in their organs they fight for humility, the queen of virtues, when they prostrate themselves as it were to the earth for the fear and love of God. For humility opens heaven to those who imitate it, and closes it to those who neglect it, so that no persecution of enemies can open it, and has cast pride into hell, who rules in heaven by fighting for it as the inheritance of men; because as it is ordered with the kinds of words, because praises are ordered with the kinds of words, because it is praised it constitutes a likeness of angels, because as the

XI. And in the covering of thy wings I was covered; my soul cleaveth unto thee, with one thy right hand hath taken hold. The understanding of that sentence is to be taken in this way: In the defense of thy protections, O God, I will rejoice, when I am lifted up from the weight of sins; and because my soul hath desired in good works, and hath gathered unto thee the power to draw, and unto thee the power to save. Yours, how far from my enemies, since before antiquity you had a god in your ordinance, who gave me this to do, that all should work according to you, just as you also made me, whence I am yours, and you put on an immaculate flesh as befitted you, and so you expanded the crown of your garment. Wherefore also with praises you moved heaven, and with variety you surrounded it with all adornment in the girdle of angels, who cannot but marvel to the full, when they surround themselves as if in the girdle of praise, that you have made man so, because with the girdle of the praise of him who refused the heavenly glory, when it vanished from him, you girded man, and you so strengthened him with your garment, that henceforth he shall not vanish in praise. But even the angels marvel, because nevertheless you did it so that the same transgressor might come to life again, and as a divine brightness that no one could know, saying: You are always in my sight, and therefore you do not need to be recalled, like him who was found by my garment, because he had not denied it to the full, when he had been seduced by another. For when he sought my likeness he became mortal, whence he had to be recalled by the tortures of my garment, lest the fellowship of your brotherhood should perish in him, because although I created you without flesh, and him with flesh, yet I made both men. In such a way the hidden Divinity, which is just one jot, and which is perfectly seen by no one, except insofar as it deigns to reveal itself, showed itself to an angel who had passed through the heavenly realms without incident. For in its right comprehension it has this fullness, that no one, since those who look upon it faithfully perish, vanish from its sight, just as the lost angel perished all that agreed with it. He has ordained, namely, the rewards of the merits of those who look to him; but by judging those who look back upon him; as has been foretold. Because by the Word without beginning all things were created, and by the same Word made flesh in the Virgin, man was redeemed. XII. And all these things were revealed by the Son of God made flesh, because those who believe in him will be saved, but those who turn away from him will be condemned, because he himself proceeded not from the root of the earth, but from a pure virgin by the will of the Father, before his incarnation creating all things with the Father, but after his incarnation saving his own man whom he had formed, because he took the form of man without sin and redeemed him through the man whom he had created; which no other could do but to be a son of man, he exists both awake and asleep, in order that by the spirit he might lead into the unchangeable pleasure of the earth, and that by the spirit he might know immortality, and that he might not have incomprehensible light by external power, as the eye is formed, which sees for a short time, because darkness approaches it again; and this man suffers, because his eye is covered with a cloudy skin. And the pupil of the eye shows the sight of the inner eyes which is unknown to the flesh; but the eyelid demonstrates the man of the flesh which is poured out outwardly. Therefore in two ways of knowledge every work of man is perfected. For the knowledge of the inner sight teaches man divine things, but the flesh forbids this, but the knowledge of the night-blind works according to the sight of the serpent,

and that after His ascension, like the twelve winds or the twelve signs of heaven, He sent the Spirit, strengthening the twelve apostles, and by their preaching, He made all things better.

XIV. He accomplished all things better, having become flesh, all the miracles which had preceded Him, He accomplished all things by Himself, as was said above. Now in His infancy Herod was deceived by the Magi, seeking to destroy Him, and Herod showed Him to be the ancient serpent, who sought to disturb the heavenly things. In his childhood, he showed that, contrary to the ignorance of Adam, he had great wisdom in him, so that no stain of sin touched him, where even the estimate of the devil, who thought that man was completely lost, was deceived by this, that he did not know that God had been clothed in human form. All who saw and heard him then marveled, saying: and such things have we never seen nor heard of as are in this boy, namely, that in a simple and unlearned childhood, wisdom of great depth appears. These sayings do not know, nor him from whom angels and men are rooted. He also established in his humanity that which Adam himself had failed, because it was the revelation of justice, since he attributed all his work to his father, and as a tree brings forth its thick branches from the greenness of its root, so also he in the divinity from which he took root in humanity, perfected all his works, because he came from it, and it is in him without any division. But in his own flesh he repaired for the better the filthy works of men, and by his teaching he, by the inspiration of the Holy Spirit, clothed them with health, and in such a way as if immersed in a kind of flood and dead in sins, recalled them to the life of righteousness, just as they had been under Noah. The same Son of God, appearing in the flesh of a young man, during the time from Noah to Abraham, to whom he himself was enjoined, and in his body he sanctified them, also showing great virtues, showed that men afterwards repudiating the incestuous things which they had previously loved, ceased from the injustice of forgetting God, so that the nakedness of the work of incest was brought into confusion. For chastity in the same Son of God nailed lust to the cross, and bound it with the cord of mastery; and compelled it to serve itself by abstinence from sins, because the Son of God himself, showing and teaching all righteousness by himself, perfected it in his humanity by the cutting off of sins, just as circumcision also marked the serpent-aptification of the aforementioned captives in one place by this. And when he commanded those same disciples to go into all the world, that they might baptize believers, and after his ascension he strengthened so many with the infamy of the Holy Spirit, lest they should be overcome by the various tribulations of their adversaries and succumb, but that he might overcome them by glorious miracles, he showed that the old law had been ended in a manner of death, and that life itself had been converted into the spirit. He also taught them, as far as they could understand, that it was not yet possible to see him as he is in his divinity, but that his soul in truth did not prevail. Now when the Father brought him into his heart, from which he breathed his breath into himself, all the armies of angels, and all the heavenly mysteries saw him as God and man in his own mouth. Whence he himself also touched his God with that fire, from which he was conceived in his mother's womb, and with a most powerful force above the force of a lion, which does not fear beasts, but seizes them, he spoke to them in fiery tongues, lest men should fear him, but that they might seize them. For the Holy Spirit changed them into another life which they had not known before, and by His breath He so quickened them that they did not know that they were men. And He visited them in a greater and stronger way than any before or since He visited, since many prophets through the breaths made disciples to speak the holy word; yet none of them

XV. « All things have been given to me by my Father (Matt. xi). « The understanding of this sentence is to be understood in this way: I who am the Word and the Son of God came out from my Father, from whom all things that he had predestined were given to me, producing them into forms, just as words bring forth thoughts that are in the heart. To whom I go again with the dispensation of my lucarna completed, namely the task that he entrusted to me in the same eternity, which I followed before the age I was inseparable from him, who sent me to complete the number that he had established. And in the lower things I received the power of creation, so also in the things of the world I received from him. In the true foreknowledge of God, all things as they are to come were eternally hidden, which he afterwards committed to his Son, who before all time was coeternal and consubstantial in the divinity of the Father. »

Because the words of the prophets could not be understood as obscure and unknown before the Lord's incarnation; but Christ, living in the world according to him, and fulfilling them, made them intelligible, and that through the water of baptism both original and actual sins are washed away in the faith of the Trinity.

XVI. The Son of God also walked on the wings of the winds, because the prophets were the wings of the words of the Holy Spirit, because as the Holy Spirit inspired them, so they prophesied by speaking. And in this they gave the same example to the Son of God, because according to what they had predicted about him, so he himself did while remaining in the world, and he carried man on his shoulder to heaven and to the heavenly realm, as has been said above. But the heavenly mansions, and the return to paradise, build their subjects. And in these same other animals, however, are prone to the earth and subject to man; and thus man is inextinguishable through the rational spirit, but through the dear one he is fatherly to the springs. And the prophet was like the three infants, whose words cannot be understood, but after they were more mature, then their words are understood, and so it was not understood, but in Christ it was opened, because he himself is the root of the branches of all honors. The kingdom, then the sprout branches, but the branches flowers and the flowers fruit, and so also the root Adam shows, the flowers the patriarchs, the sprout root Adam shows, but the flowers the legal precepts, and the fruit the Son of God incarnate, who through water brought back faithful and believing people to the remission of sins. For through water he cleansed all blasphemy of sins, which rose in Adam, and just as fire is extinguished by water, so both original crime and other sins are washed away in the laver of baptism, and since the Holy Spirit came into the water, he cleansed man by circumcision of sins. The soul of him also, which through deception was another in the seminary, that sanctification in the seminary is true because of the tabernacle itself. Not that which in the papissimo remission of sins speaks, saying:

The words of David from the palm tree to which, and of those who perish in baptism, and of those who are cleansed in it by faith.

XVII. "You have placed darkness, and it is night, in it all the beasts of the forest pass away." The understanding of this sentence is to be understood in this way: "God and ruler, who dispenses all just things, in your right judgment you have placed the darkness of punishments for the vengeance of the wicked, about whom also the night has been erected, which is the destruction of the reprobate, because while the unbelievers are in the darkness of unbelief, they incur the darkness of death. And so then they eternally run into perdition, and in that night lacking the light of faith all credulity passes away, because while they do not put away their unbelief, and have not gone to you God through the grace of baptism, they will go into oblivion, as if they had never been. »

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But he is faithful who, having cast off the darkness of unbelief, and having fled the night of eternal damnation, passes over all bestial manners and fruitless actions, turning himself to the life which He who is life brought, also rejoining the devil, and cleansing himself in the laver of baptism. For the Son of God preached to his disciples that man is regenerated in water, that no one would be raised to heaven unless he had first been cleansed from sins by water and the Holy Spirit, because when a man is sent from the father to the mother, and is begotten of her, in baptism he receives the inspiration of the Holy Spirit, and thus also becomes a partaker of holiness; but the unbeliever is cast out of holiness, and is sent to places of punishment. Now let the faithful learn these words with a devout heart, since they were issued by Him who is the first and the last, for the benefit of believers.

EIGHTH VISION.

A brief vision of the three images, and a description of their state or habit, and of the orders of saints appearing before them.

I. I also saw as if in the middle of the aforementioned southern shore three, also as if two in the middle of the aforementioned southern shore standing at the very first fountain, see the leaders and the decorated top round and perforated stone, as if they were rooted in it, just as trees seem to grow in the very roots, one indeed surrounded by purple, the other by a white radiance so that I could not look at them perfectly. But the third stood outside the same fountain above that aforementioned stone, clothed in a white garment, and his face shone with such brightness that the brightness itself resounded to my face. And before them appeared blessed orders of saints like clouds, whom I carefully looked at-

overshadowed the prophets, who foretold the future by holy inspiration, as in God all that he wished to do before they were a shadow; but rationality speaks to him as a servant, and as a servant is thought, the writing of Scivias proceeded through the form of a woman, who was like a shadow of strength and health, because the powers of the Spirit in God are not whom he himself divides into all his works, which also live from him. The shadow of all appears in the water, and it is

difficult for him to clearly see this from which he lives; but he only feels that by which he is moved. And as water makes that which is in it flow, so also the living soul is a breath, always remaining in man, and making him, as it were, remain by knowing, thinking, speaking and working. In the shadow of this wisdom, as a measure, all things were measured, lest one should exceed another in its weight, and lest one should be moved contrary to another, since it surpasses and constrains all the wickedness of the diabolical art, because it was the beginning of all beginnings, and after their flow it will be in its strongest force, and neither did anyone call, nor did anyone need it, since it was the first and the last, nor did it receive an answer from anyone, because it was the first and in itself, and through itself it established all things piously The words of the first image, namely the power of charity, recounting the magnificence of its works in angels and men, and in the doctrine of the prophets and apostles, and extolling the excellence of the virtues of wisdom and humility with the highest praise.

II. But the first image said: I am the love of the living God's brightness, and wisdom has worked her work with me, and humility which adheres to me in life. And through the brightness that I am, the living light of the blessed angels blazes, because as a ray shines, it should not have been without shining, just as light from me is not a shadow with its brilliance. For I am a man of writing, who is seen in shadow, as the shadow of a thing in water. Whence also I am a living fountain, because all that is, as man, was made of fire and water, just as I am fire and living water. Wherefore also man has in his soul, that he may order all things according to his will. But every animal has a shadow, and that which lives in it, as the shadow in it goes here and there, and thoughts are in a rational animal, but not in brute animals, because they only live and have senses by which they know what they should flee from, or what they should desire; but only the soul breathed by God is rational. Clarity also overshadowed the prophets, who foretold the future by holy inspiration, so that in God all that he willed to make were a shadow before they were; but rationality speaks to him as a servant, and as a servant is thought, the writing of Scivias proceeded through the form of a woman, who was like a shadow of strength and health, because the powers of the Spirit in God are not whom he himself divides into all his works, which also live from him. The shadow of all appears in the water, and it is difficult for him to clearly see this from which he lives; but he only feels that by which he is moved. And as water makes that which is in it flow, so also the living soul is a breath, always remaining in man, and making him, as it were, remain by knowing, thinking, speaking and working. In the shadow of wisdom, too, as a measure, she measured everything, lest one thing should exceed another in its weight, and lest one thing should be moved in the opposite direction by another, since she herself surpasses and constrains all the wickedness of the diabolical art, because she was the beginning of all beginnings, and after their flow she will be in her strongest power. Neither did anyone call upon her, nor did anyone need her, since she was the first and the last, nor did she receive an answer from anyone, because she was the first and in herself, and through herself she established all things piously and in herself, and through herself she established all things piously through gently, which also could not be destroyed by any enemy, since she fully composed the beginning of all things, she saw the excellence that fully composed all things, so that even all things were shadowed by the thing itself. She herself ordered everything into a correct constitution, since she also through this aforementioned and unlearned feminine form she revealed certain natural virtues of diverse things, and certain written lives of merits, and also certain other profound mysteries, which she, seeing in true vision, was greatly weakened. But all this wisdom, which the words of the prophets, and the words of other wise men, and also of the Gospels, had drawn from a living fountain, had equally entrusted to the disciples of the Son of God, so that rivers of living water might be spread through them throughout the whole world, by which men, drawn as it were in a net, might be brought back to salvation. The fountain, as it were, is the purity of the living God, and in its very charity shines forth, in which splendor God embraces all things with great love, whose shadow appeared in the springing fountain, as if God had commanded them to come forth in their forms. And in me all things shone forth with love, and my splendor showed the formation of things, as a shadow indicates a path, and in the humility that is my helper, by the command of God the creature proceeded, and in the same humility God leaned towards me, so that He

III. And again I heard a voice from heaven saying to me: All that God has done, man has accomplished in that love with humility and in place, so that he may apprehend, and love peace also, and humility goes to destruction, which man may hold, lest he mock with his own. For you also see as it were in the midst of the aforesaid southern shore three images, two namely standing in a certain purest fountain, surrounded and covered above with a round and perforated stone, as if they were rooted in it, just as trees sometimes seem to grow in water, which in the strength of burning justice are three virtues in the name of the Holy Trinity, of which the first is charity, the second humility, the third peace. Charity and humility indeed exist in the purest divinity, from which rivers of bliss flow, because these two virtues were used for the liberation and elevation of man, who lay depressed in the depths of sins, the only Son of God pierced the world of sinners with the cross, buried and rose again by the wonderful power of divinity, and the stone of strength which the same Son showed, since all the miracles of the Father the same Son of God performed in the world brought back to the glory of his Father. Nor are these virtues separated from the divinity, just as the root is not secured from the tree, because God, being charity, holds humility in all his works and judgments. For charity and humility brought back with the same Son of God descending to the earth, when he returned to heaven. The one is indeed surrounded by a purple, the other by a white radiance, so that you cannot look at them perfectly, which indicates that charity burns like purple in heavenly love, but humility shakes off earthly filth in the whiteness of righteousness. That although it is difficult for mortal man to imitate in all things, since he lives in the flesh, yet to love God above all things, and to humble himself in all things for the sake of an eternal reward not a fountain. But that the third image outside the same, not above the aforementioned stone, is this: that the peace that is in heavenly bliss defends, because the true natural Son of God enlightened it with his own, and since the whole world knew God and man in his praiseworthy flesh. And his face shines with such love that love itself reflects its face, because the peace that arose through the Son of God cannot be held in earthly things as it is in heavenly things, because while heavenly things are always in the stability of unanimity, earthly things are thrown this way and that and are often changed. But nevertheless man, who is the work of God, will praise him, because the soul of man will be in praise, as an angel is, because while man lives in the world, he worships the earth as he wills and as he desires, and shows God, because he is sealed according to him. And the blessed ranks of saints fitted their bodies to them as in a cloud, whom they lovingly embraced, because through charity and humility they flow to the glory of the heavenly highness, where also the clouds of virtue love them, where also charity and humility consider them for their desires, and gently kindle them for the desires of the heavenly forces. For charity adorns the works of God, just as a ring is adorned with a noble stone; but humility manifested itself openly in the humanity of the Son of God, who rose from the whole star of the sea. And he did not extinguish the fall of the first man, nor did the expulsion of the first man terrify him, since no sin touched him, because he was entirely rooted in the divinity, but some who saw and went with him withered and fell like dry leaves. Yet he himself is in a place where others are carried, because no man's face has counsel, because he would surpass his own, who by his will the first man renewed man to a more glorious life than he had been before in pride, nor did the devil, who deceived

from him, because his head is ready to be crushed by his strong strength. The Church, adorned and endowed with the aforementioned virtues, was also led into the king's chamber, as it is written: The words of David from palm xliv commending the Church adorned with various virtues.

IV. The queen stood at your right hand in a robe, or the place should be taken in this way: O Sons of the Fatherland, in the betrothal of the Catholic faith the Church stood, endowed with the prosperity of heavenly desires by your humanity, which is imbued with the redness of your blood, surrounded also by the manifold virtues, which she took from your father's house, when she placed herself in the embrace of your love. This betrothal proceeded by the will of Almighty God, who accomplished it with a brilliant work, where he gathered man from the highest to the lowest, whom he adorned with the garment of righteousness, when the Son of God willed to suffer in vain for the redemption of man. For it is the work of the right hand of God, by whom he himself was clothed, called to a royal wedding, which humility wrought, when the Most High God looked down upon the depths of the earth, and gathered the Church from the community, and renewed itself in holy manners, the variety of virtues as with the greenness of flowers, to which, because it contained one, it was corrupted, and abstracted; but humility does not abstract anything from anything; but rather it snatches away from nothing in anything, or God has laid Himself down to the earth, and has gathered all the virtues through it. For the virtues tend towards the Son of God, as a virgin, repudiating her husband, calls Christ her bridegroom, and are joined to humility itself, when it leads them to the wedding of the King. Let the faithful receive these words with a devout heart, for they were issued by Him who is the first and the last for the benefit of believers.

NINTH VISION.

A vision of two images shining with wonderful brightness, and a description of their habits; and of the darkness occupying the entire western region with brimstone and others, and of the fire and brimstone of the plague bending itself.

I. Then near the northern corner, which looked towards the east, he saw an image whose face and feet radiated with such brightness that the same brightness reflected the sight of the man. But he wore a garment as if made of white silk, and a green border above it, and it appeared to be born then, and it seemed to wear earrings in its ears, a necklace on its chest, and bracelets on its arms, covering it with stones. But as if in the middle of the same northern plague I saw another image standing erect, having a wonderful form, at the top of which, where the place of its head should have been, such a brightness of brightness radiated that the same brightness reflected my sight. In the midst of his belly appeared the head of a man with gray hair and a beard, and his feet imitated the likeness of the feet of a lion. But he also had six wings, two of which rose up to his shoulders, and, bending themselves together, joined themselves to one another, and covered the aforesaid brightness; but two from the aforesaid shoulders to the top; but two descending from the loins of the same image to the ankles of his feet, and he covered himself throughout with the feathers of a fish, and not of a bird. And they put on, five mirrors appeared, of which

one was at the top of the right wing, on which it was seen written, The Way and the Truth, and one in the middle of it having written on it: I am the door of all the secrets of God, and one in the flow of it in which was written: The manifestation of all good things exist, and at the top of the left wing was one containing written on it: I am a mirror in which the protection of the elect is considered, and one in the flow of the same wing having written: Tell us if you are the one who reigns or in the people of Israel. And they looked at the doctrinal image of the north as if it were a terrible, smoking darkness, but near the corner a burning fire with brimstone and the densest darkness, boiling up, extended almost to the middle of the northern part, bending itself. And I heard a voice from heaven saying nothing. Because the first image of the two suggests wisdom, and its many-sided beauty suggests the kinds of creatures that God has created in diverse natures and species.

II. Almighty God, who created all things by wisdom, reveals his wonderful works in diverse meanings, and being wonderful in his gifts, he divides them into each and every creature according to his will. Wishing to bring him also back to the blessedness of the above, he shows him in these wonderful figures which are in the heavenly, and which are in the earthly, and which are in the infernal mausoleums, because of one corner which looks towards the east, you see the image of whose face and feet are so shining, because where the same brightness would reflect your sight, because where stupidity is permitted and justice arises. wisdom preserves from surpassing human understanding, he foresees the same and its bosom for the inspection of his work. But he put on a garment as if of white silk, because embracing man in the whiteness and sweetness of love, he also shows the Son of God incarnate in the beauty of virginity and because this would be unknown to man, but only the divinity knows this. And above it is a green tunic, which appears adorned everywhere with various pearls, because wisdom does not cast away even external creatures, such as those flying in the air, and those walking on the earth, or crawling, and those swimming in the waters, whose spirit chambers fail, but rather nourishes and retains them, since they render service to man, and he feeds on them, and even he himself is adorned with pearls that exceed wisdom, since they do not exceed his nature, as many a man transgresses the right path established under him. And on his arms he wears bracelets, all of which are as if made of the purest gold, adorned with precious stones, and are reminiscent of him. Hence also his works are so fortified by the comprehension of fullness, that no creature is so imperfect, since whatever is lacking in his nature, does not have within itself the fullness of all perfection and utility; and thus all that proceeded through wisdom in it, as it were, are the purest and most elegant beauty, also with the most splendid splendor of its essence. Man also fulfilling the precepts of God's commandments is a robe of sweet and savoury wisdom, and a green garment through good intention and the greenness of works adorned with many kinds of virtues, and the beauty of his gold, when he has kept himself from the whispering of evil, is the fortification of his chest, with the honor of which he neglects desires, the honor of his arms is also the strength, when he defends himself from sin, with the most profound gifts from the holy Spirit, with the most just honor of the writings of the teachers, where the omnipotent humanity of the stars is indisputable.

That the other image designates the omnipotent God, and what is the brightness in the place of the head, what is the head of a man appearing in the midst of it, what is also its feet having the likeness of the feet of a lion expressed.

III. But as if in the midst of the same northern region you see another image, erect, majestic, and having a wonderful form, which, against the strength and unjust estimation of the ancient serpent, designates the omnipotent God, invincible in his majesty and wonderful in his virtues, since no one can fathom the depth of his mysteries. At the top of the cajns, where the place of his head should be, such a brightness of splendor radiates that the same splendor resounds in your sight, because no one can see the excellence of the divinity, which illuminates all things, while he is weighed down by a mortal body, since neither the angels who always attend to his sight are able to lead him to the bosom, that is the exuberance which neither began to be nor is permitted to be. But in the midst of his belly, the head of man is the chapters of the canon of perfection of the works of God, the ancient plan for the salvation of man, great dignity and uprightness in man's God, great dignity that cannot be comprehended, which no more than the beginning and the bosom of a wheel which has an equal circle cannot be distinguished by man. For no man can comprehend that which the angels cannot comprehend, because eternity was before them equally willing and bending, nor did he need that thing, since it was always full. Hence the same head has the form of a human head, because God made man in His own image and likeness, and gave him the power to work, so that he might do what is good, and praise his Creator, and not forget Him. For no one is like God, nor can be; but whoever wanted to be like Him was destroyed, because this should not have been. But when God wanted to powerfully show His power, He looked into the womb of the Virgin, and instituted the seventh day of prayer, so He also caused His Son to rest in the womb of the Virgin, to whom He also entrusted His work. For the burning of the Holy Spirit testifies to the carnal movement of man, so that the Son of God in heaven, the Virgin's God, assumed human form, who also endured his crimes with great patience for man's sake. For in His circumcision He designated man to be cleansed by the blood, and in His passion and death He demonstrated that he would be redeemed from criminal sins, and in His ascension He would associate Himself with the heavenly kingdom, and in these ways He will complete the number of the blessed until the terrible time of judgment. And the feet of the aforesaid image imitate the likeness of a lion's feet, signifying that God hides his divinity from men when they are dead, to whom nevertheless he shows many good things in laws and commandments, and in other creatures. Which all will he finally draw to himself through his Son as with the feet of lions, and will examine, so that the whole earth will run together, and be strengthened and turned away, and the earth will run together, and be strengthened and turned away, and will render by his works, where he will also see the Son of God immortal.

How the same image appeared with wings in circumcision, and what circumcision figures.

IV. But he also has six wings, which are the works of the six days, in which man praises God by invoking him, and procures himself with the help of God; two of which, ascending from the shoulders upwards, and bending themselves towards each other, join themselves together, and cover the aforesaid brightness

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which show the love of God and neighbor, and erecting themselves upward by the strength of good works, laying aside their rigor, condescend to the necessity of neighbors. The mysteries also comprehend the arcana of God, since the same wings also manifest the heavenly will of the heavenly spirits, whom God has placed before his face, constituting them mirrors of his miracles, when they gaze upon his face, which, however, they are not able to bring to an end with any glory of praise, nor with any limit. But by the two wings extending downward from the aforementioned shoulders to the top of the aforementioned head, the Old and New Testaments are signified, which bear the strength of God's precepts, and extend themselves by descending to the ancient plan, when in the Old Testament the prophets foretold the Son of God, whom in the New the children of the Church through the devotion of faith, which they have embraced. He also declares the power of God, which has the possibility of creating and doing whosoever wills, just as a bird, having spread its wings, flies into the air, into the height and into the depth, since God also has established all the heavenly secrets in a straight path, so that their splendor in a straight path is in truth a shadow of the brilliance of others. But by two wings descending from the loins of the same image to the ankle of its feet, and spreading themselves a little as if to fly, the present and future worlds are shown, where in the present generation passes away and another succeeds, and where in the future the stability of an unchanging life will arrive, when about the end of the world this same thing will be manifested, with terrors and prodigies preceding the same end as if by flying. And through the loins he thrusts the devil's throats with the sharp sword the taste of sins and carnal desires, where food descends and is emitted, and where the flesh grows in sin for the sake of lust, and where the divine lust is aided in sin. When also the commandment of his good works pleased him. For God in the first acts which rose from the movement of the serpent's tongue in the first men, afterwards bound by one man, who with the powerful wings of virgin nature, the office of lust in the minds of virgins against the law of lust of the flesh. What does it signify that this same image is seen with the whole body, both winged and wingless, the devil not knowing it; and that the Son of God, the real devil, entered the world in the flesh, and for what purpose the Father willed him to endure so many sufferings.

V. Whence also the rest of the body, as of fish and not of birds, covered throughout, is designated that just as the form of fish is unlike the form of birds, and as it is hidden how fish are born, and how they grow, and the waters in which they live have a swift course, and the fish also flow with them, so also the Son of God was wholly seated in holy men, and in a strange nature, namely, separated from other men, was wholly holy in righteousness, in which both man from outspread wings was all-

The soul of good works was carried up to heaven, as also it had been foreshadowed by the ancient law by the signs of multitudes of sacrifices, and as it was afterwards completed by him in the virgin nature. For as soon as Adam ate of the noxious morsel, he conceived a taste for sins, so that he could sin. Wherefore the glory of paradise departed from him, and he was sent into exile. Immediately also the devil brought forth lust against God, and had the birth of men with shameless confusion, and in his deceit he thought that a man who was so filthy in so many things could not enter the kingdom of heaven, because he was not the people of God fornication, nor was he God of heaven himself. For in the filthy movements of the flesh the devil rejoiced, and said within himself: and that I cast men down from their glorious place, and sent him into the greatest of themselves, and therefore there is no part of God in him, because I sent a spirit, and therefore there is no part of God in him, because he receives. Wherefore no filthy head remained. But God celebrates the ancient peak which had erupted through his deceit, and his son was gone, and the wounds which lust had inflicted on man, in which he was before all beginnings, and in the middle of the night of the hellish pit he made, just as he had also sealed it in the middle of the night by the angel who struck him, namely in the midst of his power, because he was able to do whatever he wanted; and in the middle of the night, when the ancient Iminicus, with his proud opinion, thought that he had caught men as he wished, and had so possessed them as if he had them in the midst of his heart: then the Son of God, as has been said above, came secretly, without the devil knowing it, and by his humanity broke the hook with which he caught men, which he also received from his defeated enemies, created in a small face as a sign of triumph, and showed to his Father with all the heavenly host. Whence also the same one lifted up in a single canticle of praise, the soul of such a great multitude of blessed souls, because the foretold Son of God would lead them to a blessed place, because he would preach. And because he had no debt in sins, did he allow himself to suffer so many sufferings? For this reason, namely, lest the ancient deceiver should have any occasion to please God, lest he should have any occasion to please God, because man had willingly consented to him, and because he had followed his precepts in all things. For if a sinful man were to be killed for other men, the evil spirit would say that he could not free anyone, because he would be accused of his own sins, in which he had consented to it, and therefore he would have no possibility of removing the smoke of captivity from himself and others. Wherefore the living God gave his Son, whose form was like the form of Adam, that he might redeem man by the clothing of his humanity.

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Of the mirrors appearing in different places of the two middle wings of the same image, what they signify, and how the writing which they show in them is to be understood.

VI. And in two others which extend themselves to the truth of the aforesaid chapter, five mirrors appearing, because they are set in the old, which show the dignity of the antiquity of time; namely, the first in Abraham, the second in Noah, the third in Abraham, the fourth in Abraham in Moses, there were five truths; since even the Son of God himself opened the enclosure of heavenly joys by his passion. One of which is at the top of the right wing, on which is seen written: The way and the truth; which designates the deep mysteries of the miracles of God, which no man is able to fully comprehend by his knowledge, except as much as he grasps within the circle of faith, just as the shadow in a mirror does nothing more than is shown to him by the form, and which show the way of justice and the truth of rectitude for the salvation of peoples, so that a man fearing God may attain to heaven; as also the works and end of Abraham should be: I am the door of all the mysteries of God; since he is saved in perfection, showing that the Almighty God in the breadth of the whole creator by his miracles to expansion; just as he perfects the full signs of miracles, namely by prophesying, announcing, and doing, nor will he cease in these, until he has completed all that he is about to do, just as he did not rest in the first creation of the creature, before he had completed it entirely, as he also foreshadowed in Noah with various signs. And there is one at the end of it, in which it is written: I exist as a sign of all good things, because in this end the end of the devil's mockery is foreshadowed, and the rise of all good things is foreshadowed, also designating that the Son of God would assume the form of man from a simple virgin, and all good things are completed by itself. Which is also the book of life of nothingness, which will never be erased, in which even the heavenly Jerusalem no one is able to tell; just as no one brings the wonders of God to an end, which even Abraham faithfully foreshadowed in circumcision, which he completed by God's command. The one act at the top of the left wing is one in which the intention of the elect is considered, since in the interior of justice when the divine defense by the power of his elect was crushing the iniquity, their devotion was so simple and pure that they resisted the devil's arts and offered themselves as a living holocaust to God. Wherefore Satan, being cast back, knew God to be so strong over his enemies that even in the depths of hell he was terrified and trembled in all things. Hence also many who slept in the north by the mountain apple, awoke in the mirror of the fear of God through repentance, namely murderers, adulterers, robbers, liars and other sinners who implored God to deliver them from their own enemy. For in the repentance of these God very faithfully recognizes the greatness of God in the ranks of men's repentance and faithfully recognizes the greatness of God in his power, who thus frees them and blots out their sins. Wherefore also he is very pleased in them, who, although he made them as if not through repentance. Wherefore they love him for a long time, having been thus delivered from the devil, as if they did not complete the deliverances through repentance, nor are they tormented by his love afterwards. Therefore the fear of God is necessary for all the elect, both simple and innocent, and sinners, because they must have the fear of God before they taste his love, and therefore also in the aforementioned mirror their intentions appear as a scripture, which God always looks upon. And having one written at the end of the same wing: Tell us if you are the one who is to reign over the people of Israel, because where the Old Testament ended and the New began, my Only Begotten appeared, who cast Satan down like a stone into the lower pit of hell, so that he cannot breathe in any

I showed miracles to those who spoke in the shadow, which was formed from the light, which was even darker than its light, just as every shadow is darker than the substance from which it proceeds. The sun and the moon and all the stars were also covered by a cloud to man, so that he could not see their bare brightness; and all the vents of the winds were covered for him to see, and therefore it was said as if in the shadow, as has been foretold: “Tell us if you are the one who is to reign over the people of Israel. » For the Holy Spirit, in prophesying to His people, brought forth what was foreshadowed by the first calling by which Adam was called, that He would come as the deliverer of men. Then the Son of God came, clothed with humanity, that the Jews might behold the glory of His divinity as a man; but yet He Himself, in a different way from that in which men lived, namely, without the taste of sin, would clothe Himself to show Himself to be God, having no stain of sins. But some and many of the Jews clouded their knowledge in this, and did not receive His wonders in faith; but they were turned into the hardness of the rocks, as a serpent hides in a cave of rock. But yet He Himself, with His right hand, will obtain the most lamentable of Jews and pagans with an innumerable army of those to be saved, until all His wonders shall pass away, and then He will lift up the hand of His great work, and will show His back to all His friends, so that all may know how He fought with the devil. And then, O Israel, trust in Him with confidence, whose miracles, as Adam fled into Him, you believed in the glory of eternal life; And then he will be under your tongue, like a honeycomb; and like food with milk in the display of his works, which you will gather to you, and with your arm you will seize. We are complaining with a voice and so it will be fulfilled that which is written without inspiration: Also the words of David from the seas, the mighty in the high places of God: “Wonderful exaltations of the seas, wonderful in the high places of the Lord,” and how it should be understood.

VIII. "Wonderful exaltations of the seas, wonderful in the high places of the Lord." The understanding of this sentence is to be understood in this way. God, who is the way and the truth, under the mysteries of his right constitution possesses all the ornaments of the firmament with the wonderful exaltations of the sea and with the wonderful exaltation of the sea he has poured out the ornaments of the firmament, and in some part possesses them according to the heavenly mysteries in the likeness of a mirror; but just as a shadow in a mirror can do nothing without its form, so neither can the ornaments of the firmament prevail to work anything by themselves, sent by the secrets of heaven. For the ornaments of the firmament shine forth from the highest mysteries, just as lightning proceeds from fire, because fire is the material of lightning, and lightning passes through, but fire remains; so also the ornaments of the firmament pass through, but the heavenly harmony endures by remaining. For this reason the Lord is also wonderful in the heights of the heavens, since no transitory thing can perfectly reflect those things which will never pass away, because they are in deficient perfection. But God has demonstrated the heavenly things to men in the ornaments and signs of the firmament, so that they may know his miracles through them in the mirror of faith; and if they were not able to see the aforesaid ornaments, the knowledge of the sisters would be blind; just as the north, deprived of all light, never shone after the fall of the devil, who, since he mocked the honor of the Most High, therefore himself also retained no moon. Wonderful also are the movements of the sea, when men who in their instability flood these and those things, being enkindled by the Holy Spirit, raise themselves from earthly to heavenly things; and thus also the Lord, who is wonderful in high virtues, strengthens him with him to every senate, so that he refuses to submit to the snare of vices from now on. Hence also the Scripture has:

Also the word firmavit orbem terreqe which will not be shaken. »

IX. « For he has firmly established the world which will not be shaken. » The meaning of this sentence is to be understood in this way: God has filled the world with his full work, and therefore it will not be shaken, since if it were not filled with creatures, it would be shaken and moved by a certain emptiness. For every creature fills its place which carries it by ministering; but God works his miracles in man, and he has entrusted the world of the earth to him for the need of his body. He has also established the Church which is spread throughout the whole world, which will not be destroyed by any storm of adversaries, although it is wearied by many tribulations of the multitude. For God is constantly accomplishing his miracles in it. For God is constantly accomplishing his miracles in it, and will not cease in this, how it is accomplished. But the countenance of the Divinity does not do anything by itself, but by its form from which it proceeds. And the heavens are called those which behold God, and the heavens which when they prophesy, were also the heavens which the Son of God showed himself in humanity. But those heavens are named which shine from the splendor of the countenance of God as sparks from fire, and in which God has overcome all his creatures. But when God created heaven and earth, he placed man in the midst of them, that he might rule over them, and this medium is according to that medium by which the Son of God is in the midst of the Father's heart, because he came forth as gods. For the heart has counsel, and counsel is in the heart, and they are one, and there can be no division in them.

Because in the fact that the prescribed image turned eastward to the north, this is designated that God's counsel descended into the devil and all evil spirits.

X. And this image had turned its back to the north,

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because Almighty God hid all the friends of the north, which He wished to do with His Son, and as He cast them backward, that they should not see any man, so they saw in no knowledge the work of the Son of God, and since God had ordained all these things by an ancient counsel, they were likewise hidden from them. For by the power of God's zeal the devil was cast down into the abyss, and he saw every fugitive from happiness, because he is altogether excellent, because he willed to be like him, he feels himself to have none as if he were weak, and he answers them, namely those which are in His power by punishing. For in fear of judgments he knows that God, being brought in, cannot resist: He cuts off the branches of his work of happiness, as He did in the first men, namely by seducing those who consent to Him with all their hearts. Because of which they also go into perdition, where the same enemy always roars to devour souls, and does not cease from this fury with any weariness. But God has shown his hidden divinity to men in great proclamations and many signs, and through wisdom has shown them many things in creatures, in which they may know the secrets of his divinity, just as man by his knowledge paints many forms with colors. But just as the serpent of old could not resist God in his fall, so he served him in greater praise through his Son with the souls of the just, about whom those who were separated, who could not fully know,

and who feared and with a witness army, their great confusion will be filled, because he would have been whole. For the Son of God, as has been foretold, came forth more beautiful than others in a different way, being the offspring of a virgin nature, the beautiful first virgin was corrupted by the serpentine plan; but the Virgin Mary was entirely holy, who conceived the Son of the Holy Spirit, and a virgin gave birth and remained a virgin. This birth was predestined by an ancient plan, and was entirely spiritual, hidden in the divinity, and did not fly into the knowledge of men, because it was not multiple, but one in the divinity, where the same Son of God existed before the antiquity of days from the Father, since the Father always had man to cry in his will. Who, coming in a foreign nature of humanity, became the wrong part of Leviathan, since no vile objects from his throat he fed by the works of chastity, because abstinence and virgin sins he fed, because abstinence and virgins and penitents, having forgiven sins, the carnal desires of God, the Virgin Son, crowned with virginity, the Son, oh, Virgin Son, crowned with virginity, received penitents running to him. For from the beginning the same God of his humanity was working all things to the last, which also he came to the last, and these are in the midst of his power, not by the number of days, but by the power of his work, and he has them in a right balance, so that it cannot be overcome by any illusion. For in his human form he flew on the wings of the winds, and as the eagle in Abraham, so he looked into the face of the Father, because just as Abraham had received the circumcision of the flesh, by which he understands the spiritual life that water signifies, as fish live in water, so also the water of man is circumcised by the water, and in water he is spiritually regenerated to life, in which he lives in life from the seat of bliss, as it is also said in the seat of the majesty of God. David's words from Psalm 11, where it is written: And the Lord has prepared his throne in heaven. And the understanding of this sentence is to be understood in this way: The Son of God, who is the Lord of men, the Lord of angels, and the Lord of all powers, has prepared his throne in the heaven of bliss, just as the exigencies of man work the instrument of his work according to his desire; and as all work departed according to his will, nor in that matter did the same Son depart from his Father as Adam did, who fell into the pit of death. Whence also the kingdom of all, he will trample his only ones as a footstool for his feet, because his flesh, and through the taste of sin on earth, can never be overcome by one another? For all good works the Father has wrought in his Son, which could not be done in any other, because he, as has been shown, never departed from the Father, just as the sun's rays are not separated from the sun. Therefore, he came to earth for the liberation of man, and redeemed man, whom no other could come, because the Father came thus by inspiration, he says:

XI. and the Lord has prepared his throne in heaven. and his kingdom will rule over all. And the understanding of this sentence is to be understood in this way: the Son of God, who is the Lord of men, the Lord of angels, and the Lord of all powers, has prepared his throne in the heaven of bliss, just as the exigencies of man work the instrument of his work according to his desire; and as all work departed according to his will, nor in that matter did the same Son depart from his Father as Adam did, who fell into the pit of death. Whence also the kingdom of all, he will trample his only ones as a footstool for his feet, because his flesh, and through the taste of sin on earth, can never be overcome by one another? For all good works the Father wrought in his Son, which could not be done in any other, because he, as has been shown, never departed from the Father, just as the sun's rays are not separated from the sun. Therefore he came to earth for the liberation of man, and redeemed man, whom no other could come, because the Father came thus by inspiration, says:

Also the words of the same from Psalm 71 where it is read: & It came down like rain upon the fleece, & and that this also may be referred to the Interruption of the Lord.

XII. & It came down like rain upon the fleece, and like drops dropping upon the ground. & The meaning of this sentence is to be understood in this way: Adam, by the counsel of the devil, was mortal through the transgression of the commandments of God, and therefore the Son of God descended, like a rod of sweetness, into the womb of the Virgin, who was sweet, gentle in manners, like a sheep in man, just as the fruits of the earth are raised up in the rain by the turning of the earth by the plow.

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For plowing is a commandment of the law, that in his humanity the same Son of God should be raised up to men, and according to his example, as it were, with the plowing of the flesh, they should be fruitful by examples of holy works, perfecting them day by day, just as he himself had preceded them. And in this way he sent drops upon them, and made a field full of virtues from them, which he blessed, and filled with the fruits of all good things, namely, chastity, continence and patience, and the other beatitudes. Because the darkness shown on the western side of the way, and also the fire with brimstone and the deeper denser darkness shown on the northern side of the prescribed building, show where in the external world the place of punishment is shown, where the souls of sinners are tormented, and also signify the interior blindness of the same sinners, by which they are darkened by unbelief.

XIII. But throughout the entire western region you see as it were terrible darkness fleeing, because there the penalties are shown in place, which when man by declination has in him, which when man by declination tends to the west, the exception of unbelief also attracts the penalties of the same darkness through wickedness; and thus also falling into the penalties of the same darkness, he throws himself into confusion, when the creation of the region, which is towards the north, is blackened by fire with brimstone and boiling with the densest darkness, and when it extends itself by bending itself to the middle of the northern part, because the same place is the depth of penalties, and the lake of the perdition of the souls of those who, despising God and not willing to know Him by good works. Wherefore also there the keen fire evaporates with the bitterness of brimstone and inextricable darkness, and spreads itself to the appointed places, so that human knowledge cannot know the diversity of the same penalties to perfection, as long as man lives in the mortal world. When a man also has reached the setting of unbelief, which leads to destruction, so that he believes neither in righteous works nor in God; the fire of perversity with the bitterness and blindness of morals, meeting him, leads him to the fullness of unhappiness, unless it draws him into itself through all things. For man, who created folly, and having an aversion to the wisdom by which God created all things, thinks nothing of the future life, nor does he care to know whether there is another life. For man is able to comprehend his infancy and childhood, youth and mature age, but what becomes of him in old age he cannot possibly comprehend, or how he is to be changed. For through the rationality of the soul he knows that he has a beginning; but how it is that the soul does not die, and that it has no end, he cannot possibly know or comprehend. Because God made all things through wisdom, by which the wickedness of the devil should be consulted, and that as he is invisible he might be understood by man through faith, and known by his work; and what order of all his work he had in himself before the age which he created temporally, in this also establishing man according to himself so that he would first burden himself by thinking in himself by day, whatever he would afterwards exercise by working.

XIV. Therefore God by wisdom set up the firmament, and he compiled this with the powers of the stars as with nails, just as man strengthens his house with nails lest it fall. He also sets the stars to the moon, which is kindled by the sun, and in its defect the moon drips with the stars, and which wisdom certainly in an ancient plan made fruitful with the sun for man, who is every creature, since it infuses the juice of the earth, but the sun designates the divinity, but the moon designates the indefinable number of the human race, and all these are the ornaments of wisdom. The firmament is also the seat of all its ornaments, just as man has a seat, which is the earth, which supports it; and God placed it with its ornament for his praise, but it was as it were a garment for wisdom, since it loves its work, just as man feels its garment. But if man did not need work, nor did he hold any ministry, except that the body alone cannot be covered or healed, but he knows it through the creature, just as the body of man cannot be seen because of its clothes. And just as the inner brightness of the sun is not discerned, so neither is God seen by mortal creatures, but is understood by faith, just as the outer circle of the sun is also seen by the watchful eyes. And every work that wisdom instituted, she did this against the malice of the devil, because he always hated and hates all of her work, until the end of the full number, when he will perish,

But from then on in the praises of angels there is one who has the spirit Atia, in which he is always with the voice of praise and when they are. Whence also it will then also be called spirit, because it will not work with the body of flesh from now on. But man is rightly called life, because when he is life through the breath of the living, but also when he is changed into immortality through the death of the flesh, he will be in life; after the last day also, because the body and soul are life in the postmortem, the mysteries when God formed man, his hidden mysteries in himself, in knowing, thinking, and in works, he makes in the likeness of God, but he had them in himself, as he should have done, and according to this man as he should have thought, and according to that he should have dictated all his works in his heart first, which he does because he is the enclosure of the wonders of God. For God orders, but man thinks, but the angel has knowledge, in which he always sounds with the voice of praise and with the love of the honor of God, and desires nothing but to look into God and praise Him. And God before the dream without any cessation of the work that he was about to do had in himself; and thus the honor, which is the enclosure of his miracles, he knows with the eye of faith, which he cannot see with carnal eyes, and according to the same worker. That angel also sends a will that is pleasing to God to his works, and he shows even more to the judge those vile works that look in another way than to God. But let the faithful perceive these words with a devout heart, since they were issued by him who is the first and the last, for the benefit of the believer.

TENTH VISION.

An extreme vision, in which a wheel of great amplitude is shown, the nature of which will be carefully described; meanwhile an image of clarity is seen under another scheme. 1. Then near a mountain which I saw as if in the middle of the eastern plain, as has been foretold, I saw as it were a wheel of wonderful amplitude, having the likeness of many white things, and turned towards the east, which in the middle transversely, namely from its left side to its right side, was distinguished by a line of dark color like the breath of a man, so that also the half of the same wheel which was above the same line was shown by another line, as if glowing gold, descending from the top of the wheel itself to the half of the aforementioned line. But the upper part of the half of the same wheel from the left side to its middle emitted a greenish color, and from the right side to its middle, things were divided by the same measure of spaces between them. But the middle of the same wheel, which was drawn transversely under the aforesaid line, showed that which was drawn transversely under the aforesaid line. And behold, in the middle of the same wheel I saw one sitting again on the aforesaid line; yet she appeared now in a different ornament than I had seen before. For her face shone like the sun, but then she herself hung like a garland, and she had a golden collar decorated with precious stones around her neck; she hung her brightness from herself, clothed with ornaments. But God also appeared before the face of the same image as a tablet, transparent as ice, on which was written: I will manifest the beautiful form of the silver color, because she lets go that which lacks a beginning has great brightness; but every year that has a beginning is ambiguous in terrors; nor can one grasp the rest of God in full knowledge. And this image looked at the aforesaid table. Whence the same line of the aforesaid wheel seemed joined on its left side, the outer part of it then a little beyond the middle of the middle of the same wheel, which under the aforesaid line

in the transverse direction, was finally made into a kind of turbid and stormy storm, namely near the end of the same middle, where the aforesaid line of the same wheel was attached. And he heard a voice from heaven saying to me: Because God could not truly be called one if He had a similar one by nature, and that the quality of the wheel shown before was itself from the very beginning and since the entire description of the same wheel is referred to the retransition or power of God or the salvation of souls.

II. O man, hear and understand the words of him who was, and who is without the office of the materiality of times, because in himself was this ancient plan, which he wanted to do diverse works; and this like a ray of the sun was scattered before antiquity, and can contribute nothing to this unity, but he himself foreknew, because he was a certain work that he was trying to do. Wherefore he also opposed to him the objections of the retort, since he himself is that unity which has none like himself, some unity could not be known; and therefore also him who is rejected by himself, who perversely seeks this likeness, and so every rational soul in man which exists from him who is the true God, so that he chooses what pleases him, and rejects what displeases him, because he knows what is good or what is harmful to him. But although God is one, yet in the power of his heart he foreknew a certain work, which he magnificently multiplied; and God himself is that living fire, through which souls breathe, and before

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there was a beginning, and also the beginning and time of times come to an end. All these things are made manifest by the present vision. For near a mountain, which he sees as if in the middle of the eastern plain as a likeness, some see us having a likeness of wonderful magnitude, and facing east, which shows God existing in his own, and ready for all wonderful things. Which in the middle to the transverse, namely from the dark side to the right side, namely from the dark side as if it were the breath of man, distinguishes, because the will of God appears perfectly through the beginning of the passing world, and through its end tending to eternity, when it has sequestered temporal things from those that are eternal; so that also the half of the same wheel which is above the same line, another line like the dawn shining from the top of the wheel itself to the middle of the aforementioned line descends. By this it is shown that the fullness of God's perfection which exists in the heavenly things by his will, excelling temporal things, the divine order to every good appears directed, and as it were a certain unfailing radiance, before the beginning of the burning, and after its end, and in the wonder of the temporal world itself. Whence the upper half of the same wheel from the green side to the because God when he caused creatures as they were called forth by him to come forth to labor in their forms, had as it were his will in greenness. And from the right side to the middle of it shines like a red color; because after the end of the world God changes for the better those things which are from the transitory world to life; also giving to the souls of the faithful the reward of their shining labors, he permits no labor or defect to dominate them any longer: so that those two colors are divided by an equal measure of spaces between them, and since just as eternity before the beginning of the world lacks a beginning, so also the flowing world has no end; but the beginning and the end of the world are as it were concluded in one circle of comprehension.

and the Middle of the same wheel, which but the aforesaid line is drawn transversely, the color of a certain pallor of the times of the world, having the beginning and the end of it, which do not fail eternally not the pallor of august things, but now the blackness of tribulations, when the world endures the walls heavily bear. But the gods the world endures the walls, in another way look to the salvation of the souls of men, anger so that the power of God may be conjoined to the supreme strength, which consists in the perfection of shining justice, since the power and strength of God adhere to each other. The power of God is indeed a rotating equality of temperance, because it has no beginning and is able to do everything it wishes with great power and with ample possibility: and it shines forth in the gentleness of heavenly judgments, because no notability, no change of increase or loss touches God, nor does any time ever divide him, but he is always without beginning and unchangeable, gathering together all that pay homage to his life and those who worship him to the highest happiness. His power, too, surrounded by just moderation, is unknown to man, and his depth, unknown to man, demonstrates neither beginning nor end. Therefore, neither beginning nor end, which manifests the eternity of the divine order, and his providence shining in things that are eternal, his power extending from eternity to the fullness of the divine order, declares itself in his works, and their souls, blessed, will remain in the glory above. The eternity of perfection also shows the power of God in these dispositions which were to come, with the fullness of creatures, as the greenness of the coming and developing germ, when heaven and earth were not yet, just as the gifts of the Holy Spirit bring greenness to the heart of man, so that it may bring forth good fruit. But in those which are after the end of the world and the stability of immutability, because then all things will be perfect, and they will not experience any defect from then on, and the souls of the saints did not have a beginning before the beginning of the world, so also after the end it is closed with no limit, the blessed and then without end are closed with no limit, the power of God, concluding all temporal things having diverse modes under eternity, shows that all are subject to God; and he who denies God strives to bring forth to infernal places, since all things will be examined, which seem to reject God. Wherefore the virtue of charity is seen adorned with worship in another way than in the above vision.

III. But in the middle of the same wheel in the aforementioned line, you see the image, which charity has previously called a seat, but now appears adorned in a different way than you had seen before; that is, it subjects that will by which the power of God is all joined to itself, because charity is as it were joined by resting from, because charity will admit all the will of God, not this, now adorned with this adornment, because they show it adorned as if with a certain decor, that all good things may be done by charity. For they show the making as if adorned with a certain decor, that all good things may be done by charity. For he fixes the making of his heart on the true sun; but then it shines like purple, insofar as man shines with the bowels of mercy, insofar as man helps him who asks him with his bowels as much as he can. And a golden necklace decorated with precious stones. And she has her collar, she changes it as a man putting a yoke under his bosom, adorning it with blessed virtues, so that in all humility she shows herself to be truly subject to God, just as the Son of God

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She lived for her Father until her death with the brightness of lightning from herself. She is also clothed with shoes that give brightness from themselves, so that she faithfully presents all the journeys of man in the following ways as examples of rectitude. Of the table like crystal appearing before the image of charity, and what it signifies that, when the image itself impinges on the same table, the line of its sitting is moved; and a brief repetition of the creation of heaven, earth, angels and man.

IV. But also before the face of the same image they appear as a table like crystal, and having written, that the divinity which lacks anointing, nothing initially underlying, can fully receive, because before the gaze of Charity the foreknowledge of God is shown, because Charity and the foreknowledge of God agree in one. For clear foreknowledge, without any offense, neither closed in beginning or line, nor determined by mortal creature, shows that man who wishes to be subject to Charity, when he looks at it, nor proposes to it anything that is transitory, has a seat of foreknowledge in the above joys. He states that since God looks at the said table, whence also the line on which it sits is moved, because when charity looked at God's foreknowledge, in which charity which was to be foreknowledge appeared, when the creatures which were to be created were not yet, the will of God, to which Charity was joined as if in repose, moved itself to the formation of creatures, and thus heaven and earth, and the rest of the creatures which are in them, arose by the command of God. For when the angels went before, some of them, neglecting their Creator, irrevocably fell, but some continued in His servitude and love. God therefore created man after other creatures, in order that he might find the sign of a living being, and that he might illuminate it with the breath of a living being, and that he did it wonderfully in two ways, namely, as a flame that burns with itself in rationality. But the new flame of rationality, where it works with the kiss of choice, in that which it does not choose for its work, but flees with annoyance from that which it does not want to work, unless the craftsman strikes it, in order that it may burn a little there, where he himself wishes to turn it, and where it also burns sometimes by choice, there the craftsman often makes it cease. And God placed these two powers in an earthen vessel, in order that that which would be useful to him might be worked. But just as fire contains a flame within itself, so also a rational man has powers to work, and these two aforementioned powers are in an earthen vessel, and the earthen vessel itself exists with them. But if fire and flame did not burn in anything, where could their ardor be seen? It is useful and the aforementioned powers work to have a work, which is a clay vessel, in which the soul and rationality exercise their works. The wind, which is man of air, and the rest as a creature fills man, with which man works, so that even man would not be if the rest of the creatures did not exist. And God the fire and living one will introduce, magnify, by which he deifies, of which his Son will introduce, magnify, by which he deifies, his own eye also, although he pursues permanence, since even now, what is lost, he has attracted to himself. The same work also against him who overcomes the north. God appointed, and through it he completely conquered. So striking him on the jaw, that he cannot raise his head any further as he did before. For the Divinity clothed the good angels with its brightness, and ordered them with itself, that it might restrain its work, which would look into itself, and by following its own will depart from its Creator, by its zeal chastise it, because rationality, when it works according to the will of the flesh, attracts to itself the vengeance of God; But what he would look to his Creator, saying: My God is in that fire of the Holy Spirit his praises to multiply the accident, as knowledge is multiplied by fire. But rationality also consists in two parts of choice, and what he chooses cannot have two things that disagree with each other for choice, because he who works for himself despises himself, and he who works for himself does not serve others by what he does, and therefore these do not agree in one. For the rational man first wishes and desires, and afterwards works the same

V. That the wheels are useful, immediately where the same line of the aforesaid wheel is seen on the left of that wheel by conjoined, the exterior of that wheel for a short space somewhat watered by me for the procreation of creatures by my power for the procreation of creatures conjoined creature the outpouring of water in the flood appeared, because when the first man begot sons, their progeny plunged themselves from evil into evil. For Adam and his sons, because of my fear, sprouted according to the nature of man justly; but their descendants, contrary to the nature of man, most wickedly violated themselves, which I, not willing to endure any longer, suffocated them by the flood. Wherefore the devil also trembled in terror, because he saw my strength invincible, because man was thus dissipated. And then, somewhat beyond the middle of the same wheel, which the aforementioned line was drawn transversely, to be reddened, and afterwards the incarnation of my Son, because from the flood to the incarnation of my Son, because I sent powerful ones under the silence

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of my will, the judgments of my power passed into the blush of justice, because even after the flood, through different ages of days, men in their works caught the radiance of my fear. For the building of justice arose in Noah, circumcision in Abraham, the legal proposition in Moses, prophecy in the prophets, and all these things encompassed idolatry, as day drives away night, in which all times run, just as the works of men appear in men. But when all these things were tending to the setting, as when the sun was setting, and when thus the people proceeded in their generation, I looked upon the fullness of that number, of which it is written by my inspiration: The Word of the Son of his made of woman, in which he sent by his coming he fulfilled the mystical sayings or deeds of the ancients, and by his teaching and preaching of the apostles or teachers of the Church he enlightened the world and converted all things for the better.

VI. When the time came, God sent his Son his made of woman, made under the law, that he might redeem them that were under the law, that we might receive the adoption of sons (Gal. iv). That understanding of the sentence is to be understood in this way: God the Father, who is without beginning and end, in the fullness of time preordained by eternity, sent his Son to the earth for the redemption of lost man, assured by the most numerous signs and wonders. Which he seems to insinuate well to us by Noah's ark. For it signifies the Church in the present age fluctuating under the impulses of various temptations, which he has now united to his Son for the restoration of his children through the grace of faith. Which also, being set on the summit of the mountain, secures the eternity of God's omnipotences, such as are seen in the present, far before all creatures, before they signified it by its long preaching, such as appear in the present. When it also presents its city, which is the dwelling place of the sons of God, those towers, built most elegantly, by whose most beautiful ornamentation Abraham's most faithful obedience is signified, it represents the Son of God to us, and the infinite signs of his miracles. For the law given by Moses demanded unwearied obedience, without which in no way could a house stand, just as neither a house without pillars by which it is supported, nor a man without a heart by which he is governed, be able to subsist. For obedience is a kind of fire, and the law is its splendor. And just as Abraham, leaving his house and country at the command of the Lord, was the first to be changed by circumcision; so the Son of God, conceived and born of the most pure Virgin by the fire of the Holy Spirit without all contamination of blood, spiritually transformed the law given by Moses into a better state by himself. Those whom the law could not free from the blood of sinners, who were begotten of the blood of the legal sacrifices, it was fitting for His Creator alone to free them. And just as man is accustomed to offer sacrifice to God from the creature granted to him, so the Son of God put on flesh taken from man, which he would offer to God the Father in his place. And this Son of God, coming into the world, proposed pure and lucid doctrine to men, and searching through all that has been foretold, he changed it into another way, so that idols were converted into the living God, and prophecy into a spiritual way, because as the word of man is sent forth in the inspiration of his spirit, so also the Only Begotten of God was sent from the Father into the court of the Virgin, and was conceived of the Holy Spirit. And thus, having been assumed into flesh from the Virgin's throne, He made manifest, and changed the past narrated and heard deeds of men into better ones, namely by destroying the useless, preserving the useful, namely by preserving the useless in a double army, which He did after the fall of the lost, which He glorified. For before his birth all things were as it were in darkness, which after he had assumed flesh he illuminated like the sun, because he himself was the law, fulfilling it, and turning it into that which was better, and obeying the commandments of his Father, which Adam had neglected to do. In the same Son of God also justice and peace are conjoined; and in justice, of which the world was darkened with the foam of the serpent in sins by his humanity compressed, is, because the Preacher himself resists injustice with justice and peace, namely justice which is surrounded by divine commandments, but with peace which the grace of God has gathered to man with that fullness by which the blessed angels persisted with God. Who, when he so kindled the tongues of the colonists, that they might so search in interior knowledge, that he might also conjoin others to himself in this way, so that

he returned to his Father and showed himself to him, so also the flowers bloomed, and afterwards the greenness descended. And collecting the right works of all these, he showed them to his Father. But these aforesaid orders, which were established by the doctrine of the Son of God, burned with great zeal in ascending from virtue to virtue, just as the day burns more fervently after the first hour by the heat of the sun until the sun rises. That these times are failing from the former strength of the apostolic discipline as it were into feminine weakness, and all things are going from worse both in the disturbance of the elements and in the depravity of morals.

VII. And afterwards, through the teaching of the apostles, and through the virtue of the other saints, pure and bright, they descended from their strength in weakness, because by this act in them every good custom, which by the grace of the Holy Spirit had first been planted in men from the times of the apostles, was led into the darkness of the arrows with which the ancient serpent had deceived the world. For the apostles had strengthened their teaching as it were with steel, and had shut it up with the enclosure of heaven, and in the fear of God had set the reins themselves, lest it should be led into mockery; but that it might be kept in daily vigor, and because they established their teaching according to the course of the sun, by sanctifying it by abstinence from food, and by praise and prayer, they inquired how they might destroy and extinguish that law, since they knew from time immemorial that it had been against the sons of men by this, that it even turns the conception of man into sin. Whence also whom of man it turns into sin. Whence he inflamed the children of transgression, so that he called upon many abominable vanities to himself, as if he worshipped them, who did this even until the hand of the Lord struck him, as he burned Nero and other tyrants in all their honor. Then the greenness of virtues withered, and all justice declined into deficiency, and therefore also the greenness of the earth in all its sprouts fell, because the upper air was changed into a different way than it had been before, so that summers often had the opposite cold, and winters the opposite heat, and so much dryness and so much humidity, with other certain foreboding signs, which the Son of God had foretold would come upon the earth, were often present to those who sought him, that many said that the day of judgment was imminent.

Certain arcane words of the Son addressing the Father, concerning the words which he sustains justice for his members who are deserting him, and concerning the completion of the number of the elect, arranged from eternity, and how the same words are to be understood according to the diverse qualities of the temporal from without according to the diverse in the present.

VIII. Whence also the Son speaks to the Father, saying: In the beginning all creatures flourished, in the midst

flowers bloomed, afterwards the greenness descended. And this the warrior saw and said: I know this time. But the golden number is not full. Therefore look thou into the paternal mirror. In my body I endure weariness; my little ones also fail. Now remember that the fullness which was made

in the beginning should not have withered. And then thou hadst in thee, that thine eye should never depart, until thou shouldest see my body full of fruits. For it weareth me that all my members are in derision. Father, behold: show thee my wounds. Therefore now, all men, bend your knees to your Father, that he may stretch out his hand to you. He: The understanding of the sentence is understood in this way, so great was the verdure of the earth, that it bore its fruits without the labor of men to harvest them, nor did men, nor discipline to harvest them, nor did they sweat so much for their pleasures. But after the flood, as it were in the middle of time, namely, that which was the middle between the flood and the Son of God coming into the world, the flowers blossomed with new juice and with every bud in a different time than they had done before, because the earth was then cooked by the humidity of the waters and the heat of the sun. And as the flowers of the fruits then ascended more multiplied than before, so also the knowledge of men in wisdom, approached by the Holy Spirit, advanced even to a new star, which showed the King of kings; and so wisdom from the fire of the Holy Spirit was an arcana, by which also the aforementioned star showed, in which the Spirit had done this work for the saints; and the brightness of the flame of the Holy Spirit is the sound of the Word, which created all things. For the Holy Spirit made the Virgin's womb fruitful, and came in tongues of fire upon the disciples of the Son of God, and after the same tongues of fire He worked many miracles with the same disciples and their followers. For this reason also the same time, ascending from strength to strength, was called the time of manhood, and thus it continued for many years in strong care. Afterwards the greenness descended from its strength, and turned into womanly weakness, putting aside all justice, and submitting to the folly of human manners, because in these days each man pleases himself in a certain deed. Hence also in them there is solitude, like a widow who lacks the consolation of her husband's solicitude; like one who inclines to what is right. But the brazen hirelings, for the sake of money, push the mountains low into the valleys; and take away nobility, inheritance, estates, and riches; and this they do like ravening wolves, who, lying in wait for the sheep's tracks, tear the sheep which they snatch, and drive away those which they cannot tear; and with deceitful deception my children are judged by their elders.

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ces, and devoured by unjust tyrants. Wherefore he had Loves for the uses of men, and neither lightly turned himself to any cause, nor easily consented to any thing; but what he saw he believed, and whatsoever was inwardly invisible, he apprehended only by the showing of signs. For whence it is that signs are known by works, since corporeal things are seen corporeally, and spiritual things are apprehended spiritually; and by the holiness of works a man is known to be spiritual. Thus he converted a great many people to God, and clothed them with righteousness, with a garment of green silk and a long shirt over it; which shone like a ray of the sun, where he adorned it with the rectitude of good intention, and made it shine through all things, turning the hearts of the unbelievers from idols to God, and girding himself with his martyrdom fine linen and purple, when he made his rectitude, gentleness, and fortitude manifest, and that righteousness he clothed in ecclesiastical orders, where he also subjected himself to many tribulations in body and soul. Matthias, however, being meek and humble, having the manners of a dove, and shunning the diversity of human manners, envy and hatred, was a vessel of the Holy Spirit, who dwells in those

who do not allow their minds to wander in the streets and inquire into various things; and before believers and unbelievers he performed no signs and wonders in humility, as if unaware of it, and desired martyrdom as a feast. Hence he follows the royal throne of justice on which he prepared to sit honorably, containing the heads of eagles and the feet of lions on its four pillars, because by the quality of the wall of the world he flew in humility, and could be overcome by no injury. He also spread his preaching widely, and he carried it through, enduring many reproaches. Therefore, when people heard him freely, they loved him very much, and he made justice sit on the throne which he had prepared through his humility. For God chose twelve apostles in the succession of diverse manners, just as he had also chosen twelve prophets, because God is a wonderful God. Mystical description of how the apostles received the righteousness which they received from the Lord to preach throughout the world, and according to the diversity of their natural manners, and according to the distribution of the graces infused into them, adorned themselves with manifold garments of glory; and from the excellence of the doctrine of the apostle Paul, but was lifted up by the sublimity of revelations and depressed by the weight of weakness.

IX. Neither did Matthew, being intent on his manners, nor having a profound intellect, teach men blandly and gently; the doctrine which the apostles preferred. And thus most of his people with preaching, which as a favor the truth, because it dripped, converted to God in true faith, licked the sweetness because of the sweetness of the manners of his people's doctrine, which a very infant sucks milk; and therefore also the Holy Spirit touched him, so that he wrote faithfully about the incarnation of the Son of God. He himself certainly prepared from silk the shirt of pious intention, that is, well-ordered contrition, and as bright as the light of day, and put on that righteousness, where for the sake of righteousness he did not shrink from martyrdom. But Thomas had a strong and vigorous character for the use of men, and he did not turn lightly to any cause, nor did he consent easily to anything; but what he saw he believed, and whatever was invisible within he could only grasp by the showing of signs. For whence it is that signs are known by works, since corporeal things are seen corporeally, and spiritual things are grasped spiritually; and by the holiness of works a man is known to be spiritual. Thus he converted a great many people to God, and clothed them with righteousness, with a garment of green silk and a long shirt over it; which shone like a ray of the sun, when he adorned it with the rectitude of good intention, and made it shine through everything, turning the hearts of the unbelievers from idols to God, and he bound himself up with his martyrdom fine linen and purple, when he made his rectitude, gentleness, and ardor manifest, and that righteousness he clothed in ecclesiastical orders, where he also subjected himself to many tribulations in body and soul. Matthias, however, being meek and humble, having the manners of a dove, and shunning the diversity of human manners, envy and hatred, was a vessel of the Holy Spirit, who dwells in those who do not allow their minds to wander in the streets and inquire into various things; and before believers and unbelievers he performed no signs and wonders in humility, as if unaware of it, and desired martyrdom as a feast. Hence he follows the royal throne of justice on which he prepared to sit honorably, containing the heads of eagles and the feet of lions on its four pillars, because by the quality of the wall of the world he flew in humility, and could be overcome by no injury. He also spread his preaching widely, and he carried it through, enduring many reproaches. Wherefore, when men heard him freely, they loved him exceedingly, and he made justice sit on the throne which he had prepared through his humility. For God chose twelve apostles in the succession of diverse manners, just as he had also chosen twelve prophets, because God is a wonderful God.

And then he found one spark, and he kindled it with his own fire, namely Paul, in whom he also did many wonders, because he accomplished his signs both in the fierce and in the brutes, which he did very well in the meek, lest the people should cast them away, saying that he only worked his miracles in the good. For the Holy Spirit adorned the teaching of the apostles through Paul, who bore the mountain of a high mind, and was fierce as a leopard, gnawing at everything that he thought he could accomplish; and the Holy Spirit found in him a spark of fidelity, because he did not persecute because of envy and hatred, but because he did not pursue the old law. And

God had created the beasts before man, and made man in his own image and likeness from the beasts that preceded him. He also gave the old law first according to the beasts, which through the humanity of his Son he transformed into a spiritual

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understanding second. The sharp praise of the angels is therefore Paul's chariot of justice, because he afterwards turned it, then as he first formed man, and as he then sent the breath of life into him, so he also put forward the old law, which afterwards finding in the mind the law, he prostrated himself in the old law, and thereby showed him that the name of his Son is placed in the new law, he showed that raising the name of his Son to a height, he demonstrated the wonders with which he fought against it; but yet within him his soul was hidden, so that he hardly felt himself truly, as the soul, remaining in the body, sends forth its thoughts. For if God had gently manifested his miracles to him, he would have returned to his former zeal because of the ferocity of his mind. Wherefore God greatly constrained him, and pervaded his whole body with labor. For his weakness was in two ways, so that all the veins of his body were filled with languor, and the fiery darts of the devil wearied him with a certain sweetness of the flesh. But because he had seen the wonders of God in the spirit, therefore he also looks into the most powerful secret and hidden mysteries beyond what it is lawful for a man to speak, therefore he also looks into the words and what was foretold to speak, therefore he also abstained from the house of the fixed God, because the Son of God, whom the Virgin Mary bore, chose this one from the tribe of Benjamin. Whence he labored more in preaching than all the rest who remained with him bodily. A woman also adorns herself for the honor and glory of her husband, and that she may seem more beautiful to him. And by this a man may know how he should adorn his soul before the supreme king, because when a man has charity, he puts on a golden garment; and when he loves chastity, he adorns his face with precious pearls, and when he gathers to himself abstinence from food, he clothes himself in purple and fine linen. Wherefore also a man who wants to abstain from sins, puts off the flesh, which nevertheless is eaten for the restoration of health, because flesh often draws the flesh of man to sins. Paul, however, gave the precept of virginity in words but counsel, because he did not impose it on men, but gave counsel, because the precept is fear, but the counsel is bitter, because all the veins of man in desire are disturbed by the counsel of the serpent, he gave the precept of virginity in words but counsel, because man would enlighten the world. And therefore also Paul from a secret counsel gave counsel about virginity, and not command, which no man should establish by command, because God has brought it to perfection in Himself. Hence, chastity, having no legal precept of slavery or fear, alone stands free in God without all fear. Therefore the wheel of the chariot of justice is Paul, because as the wheel is a chariot, the chariot carries all the weight; so the doctrine of Paul carries the law of Christ, because the new law is written from the old law, in which Moses circumcision and the offering of holiness, all which the Holy Spirit renewed into a new holiness, and which Paul sanctified with the new law by fire in the signed chainwork in right honesty. Therefore, namely, that marriage should be performed in the fear of God, and that they should be in right relationship; and that it should be performed, that through abstinence she should not afflict herself more than she could bear through the grace of God; and that virginity should adorn herself with the crown of the supreme king, because it was taken from God, since just as God fashioned the first man without

any fleshly lust, so also he himself took off his garment of virginity without any sweat of sin. For in these three ways, namely, marriage, continence, and virginity, Paul gathered all the virtues and the whole life of the saints, and adorned the doctrine of the apostles with the elegant color. He himself would leave his shoes to them in all things, and with all his fellow disciples he would labor in running the ways of the churches; and he adorned the ways of the churches like shining stars, when by honor he set forth shining examples in holiness to all who believe, where he also hastened to give his body to the passion. But James, who was called the brother of the Lord, was gentle, having sweet manners, and offered his doctrine inwardly to God alone, and did not seek vain glory, but with great zeal running the right paths, he cleansed the muddy streets of unbelief. He also converted the people to the true faith, and sweetly dictated how to teach the Son of God born of a Virgin, which he also showed with sweet words, and he was also holy, also signifying with sweet words that the Son of God lived without sin in the world, erasing and washing away the sins of men; but his right hand was of red hyacinth, showing the passion of the same Son of God, by whom the devil was overcome. Whence he also submitted himself to martyrdom. Simon, however, was wise and vigorous, and made the faith bitter by the innumerable sins of the unbelievers. He preached, and performed great signs in firm faith. Whence also the people listened willingly, and he proposed a torrent. In this way, by great proclamation, she made a necklace of justice from emerald and red stones, and from berries and pearls, when she made a necklace by the hand of vigorous morals, to which she placed emerald through the greenness of the prediction, and red stones with the other berries and pearls through fear of punishments, and did not fear the torment of martyrdom, but patiently endured it. Paul came to her aid, and although she had made the jewels of justice, she hung from the same necklace a very elegant chain made of the purest gold and very firmly adorned with twelve stones and the most precious pearls without defect. Which, descending to the feet of the same justice, had two heads formed at its end, namely, on its right side from red sardius like the head of a capricorn, but on the left side from gold like the head of a leopard, so that even the head of a capricorn seems to resist the head of a leopard. For he added his own doctrine to the fortification of the doctrine of the other apostles, and did not fail to persevere in good works and in the doctrines of the apostles, as much as he did not fail in the other virtues, which the world divides. Where it is also stated that she appeared as if she had been led to salvation in laborious confinement by Enoch and Elijah, ascending upward; but the other was hastening to perdition in the disguise of glorious miracles and virtues by Antichrist, thus showing also that those who tend to heavenly things oppress those who hasten to diabolical seduction. But James, the brother of John, wove a feminine veil of white silk and gold, preaching the incarnation and passion of the Son of God, while he destroyed idols by many miracles, with which he adorned the head of justice so that the whole Church would praise God, where he himself also bowed down to the martyrdom of his head. John, however, by the miracles which God showed him, caused him to produce an intention, to which he sewed twelve stones of prophetic virtues with many pearls, in a good way similar to that in which balsam sweats, because he added the greenness of perseverance and the fragrance of virtues, and he girded them with justice, when through the prayers of the people the Word was in the beginning; he issued. But Philip, being meek, and appearing humble in his doctrine, attracted a great many people to himself. Hence also in this way he made bracelets of gold, on which he

set ruby emeralds and hyacinths, and the most noble pearls, so that even the gold could hardly be seen for the multitude of these stones, because in his doctrine and in his works he demonstrated the greenness, labor, and innocence of virtues, hiding his good veil as much as he could, he girded these bracelets with the arms of justice, and with his martyrdom he completed his good works. But Bartholomew, nor did he want to cease from this either. Therefore, he made of gold, and of another most beautiful material, enamel with high engraving, and mixed with precious stones, which he extended from the aforesaid bracelets by widening them up to the cubits of the arms of justice, and also from the same bracelets by dividing them in three places up to the aforesaid cubits; and he connected the same divisions with certain slender and golden chains. For he himself, out of the good will which he had in faith, exalted the words of his preaching with the hidden secrets of the mysteries of God, and with chosen virtues, and he expanded them even to a holy operation, when, rightly distinguishing three persons in one God, he asserted the true Trinity invisibly and ineffably connected to itself in a true and most fitting manner; thus also drawing the minds of men to himself, and surrounding his whole body with the splendor of justice. And also surrounding it with the wonderful ornament of justice. Making it the best possible topaz for him with the purest gold, he showed himself to be the spouse of justice, when he adorned his sincere faith with the beauty of virtues in the church; he deigned to hang himself with a ring. But Thaddeus was also prudent and capable, and he studied to investigate the manners of men, and therefore he also converted many to the benefit of faith, because they could not overcome him, and he showed many miracles before the people by his holy works, while he lived out the cunning of the serpent. He also made a cloak of red silk, and he studied to adorn it diligently; and he surrounded himself with the adornment of justice, because when he combined the works of charity with the brilliance of the other virtues, he brought them to true beauty, and covered justice with them, where he also subjected himself to bodily suffering. But Peter, seeing her thus clothed, and although he had adorned her, and adorned her with the most precious stones and gems, which he had filled with the glory of righteousness to the head, fearlessly preached the glory of the Son of God unfaithfully and blamelessly, and showed her adorned with all the virtues and hidden mysteries, which he adorned with the righteousness of holiness and honor; and hanging her body uncrossed, he gave her martyrdom upon her head as befits it. In this manner was righteousness clothed by the apostles. A brief repetition of the above; how in those days they do not have manly fortitude, and the testimony of the Psalmist where he says: ‘You are just, O Lord,’ and to what purpose it is applied and how it is to be understood.

X. But her face itself, having a shining splendor like the sun, since it is always splendid and unchangeable before God, demonstrates that she is defiled by the strong chamois of the gods, as has been said above. For these days women, weakened by weakness, do not have manly strength, so that even spiritual things will descend into worse things, and now in another way than the apostles or the rest, and now in another they will establish, consist, by all which the Church originally shone like the sun, and justice was crowned, just as a king is called because of his dominion over the kingdom, and as he is honored because of his diadem and royal garments. For the justice of God is crowned and adorned by ecclesiastical dispositions and by all things pertaining to them; and it is the very matter of all legal justifications, which are established by Almighty God, and are kindled by the fire of the Holy Spirit, from which it is written: "You are just, O Lord, and your judgments are right" (Ps. 118). The meaning of this sentence is to be understood in this way: You are just in all your judgments, you are all those things which you never show, as a standard goes before a leader who is set up. The work of justice is also heaven and earth with the rest of creation, and justice is God, who shows the truth, with the good rumors of holy works, which are attached to the same justice, like branches to a tree. Therefore, the judgment of God is right in equity, because it has no obscurity of falsehood; because it tramples down like the most impure clay, which will stink in putrefaction. Therefore the justice of God cries out upon the mountains, and his voice to heaven lies the holiness in the church, now destroyed on the mountain of holiness. For I, the justice of God, say with a mournful voice:

The complaint or cry of justice to God the judge against the wicked and the impious, and repudiating it with various crimes, depriving it of the ornaments of its glory

XI. My crown is clouded by the schism of wandering minds, because each one has established his own law for himself according to his will, and those who should have a teacher and suffer his rod, want to be teachers, and rule themselves by a petulant constitution, and call whatever they choose useful; and thus, being unbelievers, because they trust in themselves, neither from themselves nor from others do they obtain the salvation of life in this way, which no one but God can give. For by all these things my crown is clouded, because those who do these things do not look upon me in that brightness, it is sprinkled on the earth, which those defile who, by holy and good conduct, having abandoned the world, put on the tunic of the son of God, because the son is recognized as written in the Gospel custom. For they have been yoked to the yoke of Christ by imitation of circumcision and the legal constitution of priests; but by transgressing they become fornicators, nor do they cry out with the younger son, who runs to his father saying: "Father, I have sinned against heaven and before you (Luke xv), and they have the evil of adultery as if it were established for them in their custom. Wherefore they stain my tunic also with the dust of sins, nor shake off the dust from it by repentance, but like vernal springs they feed themselves in the putrefaction of sins. Hence indeed they are blind, deaf, and dumb, not crying out my duty, nor judging my judgment; but they swallow their avarice, and do not heal their wounds, because they are full of wounds, and are deaf to the Scripture which speaks to them, neither hearing it, nor teaching it to others. And in these ways there is weariness in all the established orders, the church, and their very constitutions have almost failed. For when the sun is obscured by a cloud, joy and delight are in the king. It is not, nor have they been obscured in the ecclesiastical orders, because they only wish to be named as constitutions without work, and therefore there is no true joy of the devil, just as there is no true joy in a daughter who is without works. Truly this will not last, nor will it remain, since the judgment of God threatens those who fulfill all their wills in their own property as if they were without God. For I, who in the ancient council arose, cry out to the judgment of God, making a complaint about those who have taken away my robe from me, and who have deprived me of all my ornaments; and I call upon their judges against them to my aid, in the same calling that the Creator of all things called upon the woman, when He took her from the man, that He might make her a helper like unto Himself. Which He added, so also men ought to hear the commandments of God through me, and obey them. And as often as I am struck by them, so often does the judgment of God overtake them, as it happened in ancient times by a flood; and as it has happened many times in the Old Law, and in the New Law, as it still happens oftener. For I am called Justice, and the Church arose from me by regeneration of the Spirit and water, and we are one, as also God and man are one. Therefore I will call upon the fiercest judges, who will avenge me of the furious bites of those who persecute me like wolves and lambs. Even they themselves, being sinners, do not feast with the fatted calf, but are like the Samaritans, who wished to be clothed with the laws. Therefore they will be turned into a mockery of the prophet Elijah, who, as if mocking, said to those who worshipped Baal, that they cry out with a louder voice. For if God were Baal, perhaps He would speak, or be in an inn. Or they are also deceived, because the grace of God is far from them, because they do not keep the commandments which they will receive, but they cast them back, saying: "When we will, we will observe the commandments of

and his words on this are the same.

XII. And those incongruous days of the destruction of all equity, that man who is a brave warrior against the diabolical armies and

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against all wickedness, sees them in the unfailing light of his brightness, and does not abandon them to oblivion, although he conceals the sins of men, insofar as they do penance, and says: "This time that declines from good and falls into evil, I know in my secret judgments; for I do not neglect the iniquities of men that run through the diverse courses of succeeding times, so that I do not pass by them, but examine them with the scourges of just correction. But the golden number, namely those martyrs who, shining like gold in the redness of their blood, were killed in the private Church for the true faith, is not yet fully complete because those martyrs await those who in the last time will be lost and suffer martyrdom, as my beloved John testifies, saying: The testimony of the Apocalypse of John the Apostle is suitable for this, and in what sense they are to be taken.

XIII. "And it was said to them that they should rest yet a little season, until their fellow-servants also be fulfilled (Rev. vii)." The meaning of this sentence is to be understood in this way. By divine inspiration it is shown that they had submitted, that their bodies should rest in the pale of the rededication, until the time of their re-establishment is fulfilled in all perfection, who will be the servants of God, namely, who will serve God in all truth, as they and their brethren, because even in their bodies they will be sufferable, so also that for the sake of the Son of God, having been worn out by so many tribulations, they will undergo bodily death. For the bloody voice of the martyrs, who knew neither their sins nor why they were being killed, ascended to God; but the splendor of the divinity shines upon them, so that in the same divinity the splendor foresees an innumerable multitude to come. For the brightness of eternal life is given to them, in which they know the answer which is shown to them; their cries were innocent when they were scoundrels, and because their blood was shed for the incarnation of the Son of God, where they are. The blood of the Lamb is said to be theirs, who will be killed for faith and justice; brothers before, who in the last time will be consumed by Antichrist, as the infants were consumed by Herod, who denied the Son of God, just as Antichrist will deny him. For the voice of the shed blood of man ascends through his soul, crying out and complaining, that it has been expelled from the seal of the body in which God had placed it; and then the same soul receives the reward of its works, whether in glory or in punishments. The first voice of the blood in Abel began to cry out to God, because Cain precipitated the construction of the work of God. Again he says:

Also the complaint of the Son to the Father for the tribulation which he suffers in his body from those who kick against him through malice, and from little children who, embracing this, fall short of good; and that although angels shine with immense brightness, yet they look at the works of the

saints with approval as if they were a mirror of praise.

XIV. You, therefore, the paternal mirror, which is the brightness of the divinity, in which the army of angels shines, just as those forms that are stretched out in a mirror, because the same mirror always shines on the angels themselves, look and neglect. How many injuries does it ask from those who neglect me. In my body, that is, in my members that kick against me through malice, since nothing should adhere to rectitude in them through the greenness of honorable works, I do not find that I can rest. My little ones, too, who should walk in humility and cast aside all the pomp of the world, fail in that which is nothing, because they embrace the vanity of pride, thinking themselves to be saints, and carrying their works in the praises of human glory. And since in these transitory praises they fail from heavenly praise, they do not pay attention to the praise of the angels, because the angels frequently praise the holy divinity, always finding new praise in God, since they cannot bring him to the end. He himself is the most exquisite lung, which shines forth by itself, because an angel is praise without a carnal work; but man with a carnal work is praise, and they praise his God, and the holy things also approve of the praises of men, and they look upon them as a mirror of praise, because God wonderfully composed man of soul and body, and he does not lack the brightness of the angels, since he is in their company, because God also ordained that the divinity and humanity in one God should be gloriously praised. But there the devil is mocked, who, being an angel, wished to be God; but God deceived him, as it were, when he created man from the slime of the earth, who is soul and body in one, neither soul without body, nor body without soul, man exists; and the soul works with the body, and the body with the soul. The body and soul are a enclosure in which the soul is enclosed, and the soul binds multitudes, so that the body itself yields, and is not able to restrain it from doing its work which it seeks, since it is occupied with it, and its taste often perfects itself through the veins in which it works. But when a man is alienated, in which he desires, which is the lust of the ear, the soul of the swift one apprehends and perfects it, because it tastes it with all desire in the eternal.

That justice and honesty and dignity of virtues were strengthened from the days of old until the coming of the divinity by the prophets, and then by the apostles and teachers shining brightly in the Church for a long time, but now depraved after the days of Israel who, from injustice, became numb, will again be reformed before the end after many tribulations in men.

XV. But those days which are numbed by injustice, as has been said, are designated in the book Scivias by a fiery but not burning dog, and by others which are stronger in strength, in which certain men, looking at rectitude and putting aside the above-mentioned levity, will turn to justice. Justice, therefore, from the incarnation of the Son of God, has ascended through many courses of days to the heights of holiness, as by certain ladders in the Catholic faith, and has shone forth as it were in the purest faith, and has not been soiled by any indignity of wicked works, in which it has persisted invincible. But after the days of the aforementioned days of women's levity had passed, in the same faith it began to incline through certain descents of indignity, and from which darkness of indignity it began to roar. For justice and honesty of morals, and the other dignities of virtue, have gradually increased in men since the days of the flood, and have gradually ascended to their heights until the days of the prophets, who have strengthened them so as to give them the greatest splendor even to the Son of God. And then, in the apostles and other teachers, they lasted for a very long time in the same dignity and splendor until almost the rise of the aforementioned secular judge, the immoralities rather than the fear of God began to incline to worse things, just as also from the flood to the prophets, a little while after the judge, the root of iniquity and forgetfulness of justice and honesty arose, which, spreading themselves, sowed even to another ruler, the bearer of the spiritual name, who had the prudence and malice of the serpent, whom the judgment of God killed. In whose days, the aforementioned iniquity, and the superfluous customs of the vices of men, through divine examination, began to heat up, and to boil, and to throw out foams for purification. Whence they are now so sharply and bitterly purified, and are purged from their foams, that men in these dangers are moved with great sorrow and sadness. But the days of sorrow and sadness are not yet here.

Because the heavenly judge, meanwhile anticipating the complaint of justice, will bring his vengeance upon the transgressors of equity, and especially upon the transgressors who have been passed over by many judgments of inconvenience, until, having been cleansed by due examination, they look back through repentance, and thus the order of their dignity will return.

XVI. For after justice has directed its complaint to the heavenly judge, as was said above, he, receiving the voices of its complaint, will in his just judgment allow his vengeance upon the transgressors of rectitude and the tyranny of their enemies to rage against them, thus saying to one another: How long will we suffer and tolerate these ravenous wolves, who should be physicians and are not? But since they have the power to speak, to bind and to loose, therefore they seize us as the most ferocious beasts. Their wicked deeds also fall upon us, and the whole Church withers through them, because they do not cry out what is just, and destroy the law, as wolves devour lambs, and are voracious in their drunkenness, and commit the greatest number of adulteries, and judge us without mercy for our sins. They are also the raptors of the churches, and through their greed they swallow up whatever they can, and with their offices they make us poor and needy, and contaminate themselves and us. Wherefore let us judge and divide them with just judgment, because they appear to be seducers of magicians rather than teachers, and have also deceived this, by subjecting the whole region to them they have disturbed. But now let us say to them, that according to justice. Now let them fulfill their habit and office, as the ancient Fathers established them, or let them depart from us, and leave what they have. These and similar things, aroused by divine judgment, will be sharply proposed to them, and rushing upon them they will say: We do not want these people to reign over us, with their estates, and fields, and the rest of the secular things over which we have been appointed princes. And how is it fitting that a soldier with his robes and his cassocks should have more soldiers and more weapons, and a cleric should have only one? Whence let us abstract from them that we do not have rightly but unjustly. But we are diligent to consider, but we have unjustly. But we are diligent to consider, but we have unjustly. But we are diligent to consider, but we have unjustly.

Let us perish well, since if they persist in this way, they would disturb the whole region by subjecting it to themselves. But now let us tell them that according to justice. Now let them fulfill their habit and office, as the ancient Fathers established them, or let them depart from us, and leave what they have. These and similar things, aroused by divine judgment, will be sharply proposed to them, and rushing upon them they will say: We do not want these men to reign over us, with their estates, and fields, and the rest of the secular things over which we have been appointed princes. And how is it fitting that a soldier with his robes and his little robes should have more soldiers and more weapons, and a cleric should have only one? Whence let us abstract from them that we have not rightly but unjustly. But diligently consider, we have but unjustly. But diligently consider, we have but unjustly.

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They could not resist them, neither by blows, nor by threats, terrified by divine judgment, laying down the vain and proud confidence which they had always had in themselves before, and returning to themselves, they will humble themselves before them, and howling they will cry out and say: Because it is in the order of our duty to oppress and humiliate God, namely, by them. For we

ought to have oppressed and humiliated them. And from those who were established by our disciplines, God has withdrawn the rope of subjection, and allows them to rule over us. Wherefore let us consider that we suffer the just judgments of God, because we have desired to subdue the kingdoms of the world to ourselves, as we ought to be under the yoke of God, and because we have perfected the pleasure of every carnal lust, lest any one should dare to reprove us for this. For God commanded the nation of the Jews to offer sacrifices of animals to their Creator; but they, despising his commandments, turned themselves to all carnal senses. Hence also the nations of the foreigners brought over them, he commanded us to offer, but we did not belong to treat it with defiled hands, and when he crowned us with the diadem of his scepter, we exalted ourselves above all, and to complete it; and therefore our enemies rage against us, just as their enemies ruled over their former handlers. And then both the greater and the lesser of both peoples will ordain this clergy, and they will have a defect in the things necessary for them in dress; and so that they may not henceforth endure such reproaches from the seculars. These things, both in the spiritual and in the secular people, will begin as if in the first hour of the day, and then as if in the third hour they will be brought to full effect, and finally as if in the sixth hour they will be completely completed, and all the degrees of men will be considered as if after the sixth hour, and will be arranged in a different way than they are now, namely, so that each order will stand in its own rectitude, and also the free will return to the honor of their freedom, and the slaves to the due servitude of their subjection. That further, by the correction of God, the transgressors will be appeased, the order of justice and peace, and the tranquility of the world will shine forth as it did at the first coming of the Lord, with some of the Jews also converted and rejoicing, and confessing that he has come whom they now deny.

XVII. But yet, amidst all these things, like a lion in the book Scivia sed nostri shows, hard as it is to believe, that wars will often arise when the fear of God is set aside, and many men will fall in slaughter, and many cities will fall through destruction. For as a man overcomes the weakness of a woman by his strength, and as a lion overcomes other beasts, so also the cruelty of some men will consume more than others in those days by divine judgment, since God will then grant cruelty of punishments to his enemies for the purification of iniquities, so also has it always done from the beginning of the world. And when men have been cleansed by the aforementioned afflictions, they will incur the weariness of the aforementioned battles, and they will grasp the justice in the ecclesiastical constitutions that are pleasing to God through the fear of God, which will surpass many other goods, and this they will do both in the days of peace with justice and with the most skillful labor. And when the concubine left by the true king will be taken, whose study was that sometimes she kept certain legal precepts by pretense, and sometimes she would join herself to the pursuit of the society, whence also the king will cast her away, because the aforementioned days were like a concubine, men in some constitutions observing the ecclesiastical commandments; but in others they completely abandoning them. For Almighty God, who is the true Solomon, will adorn his bride, namely justice, with all ornaments, that is, with all ecclesiastical orders, so that her ornaments will appear openly, so that they could not be seen at any time. Hence those days will demonstrate the destruction of useless days, and the consolation of garments has changed the law, and as the time of healing has passed, the case has led to better things, because if the aforesaid evils continue unshaken, the truth will so come upon us that the towers of heavenly Jerusalem will be blown away, and every ecclesiastical institution will be contaminated as if they were men without the true God. For transgressors of justice will then be in such reproach, as if they were none, who, having left a just marriage, commit adultery, because by transgressing ecclesiastical precepts they had committed adultery, and therefore they will also endure affliction and contempt, like a woman who, having been left by her husband, tarries with his consolation. But then such new and unknown ordinances of justice and peace will come, that men will be astonished, saying, that they have neither heard nor known such things before; and because peace has been given to them on the day of judgment, just as peace also preceded the coming of the Son of God, yet for fear of the coming judgment they are unable to rejoice fully, but seeking all justice in the Catholic faith from Almighty God, they deny even the Jews, rejoicing. For that peace which preceded the coming of the incarnation of the Son of God, will be fully accomplished in those days, because strong men will then arise in great prophecy, so that even every branch of justice in the sons and daughters of men will then flourish, as was foretold by my servant the prophet in my will: and in that day the branch of the Lord will be in magnificence and glory, and the fruit of the earth will be exalted, and the exultation of those who have been saved from Israel (Isa. iv).

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The meaning of this sentence is to be understood in this way. From how many different joys in the Church because of the restored state of justice, and the abundance of temporal things, the penultimate will enjoy an abundance at some time, on the part of the Jews and heretics who persisted in their wickedness, exulting in a pernicious presumption about the near coming of the Antichrist. The words of the prophet Jania testifying to the first coming of the Lord, which will be fulfilled in the world especially through the enlightenment of the Jews, who, blinded by the scandal of Christ in his passion, had withered away from the freshness of faith and good works.

XVIII. On this day, when the angels sang that peace had been given to men, my Son was born of a virgin, magnified by the same angels, glorified by the shepherds also, who sought him with pious devotion, and the fruits of the earth to which peace had been restored, and to which the air administered sweetness, superabundant, and joy to those who, from the past, command liberation in the heart from the taxation of evils, command liberation in the heart from the taxation of evils, will be consumed. But also when the light of true faith illuminated the hearts of the faithful, my Son magnified them, because they had been restored to me in glory, because they will overcome. Exultation in those angels, when they were snatched from the devil's power, and freed from the punishments of Tartarus, they will be counted among the sons of God. But the flowering of the vine of Sabaoth, which came from the flower of Aaron's rod, which did not become hot through the foam of the serpent when my Son suffered on the cross, withered away, because the eyes of the Jews were weighed down in the shadow of death, where, hearing the words of prophecy, they cast them away with the true flower, which the whole earth knew when he expired on the cross. And therefore they also killed themselves, and thus both in the Old and in the New Testament they withered away, because the Old Testament is like winter, which hides all greenness in itself; but the New is like summer, which speaks of the grass and flowers of Christ.

The words of the same Christ the Lord, which when he responded to the dead, and that they should be understood.

XIX. Wherefore he himself also said to those who lamented: If they do these things in a green tree, why do they weep in a dry one? (Luke xxiii.) The meaning of this sentence is to be understood in this way: He himself was a green tree, because he brought forth all the greenness of virtues, but was nevertheless rejected by the unbelievers; but Antichrist is a dry tree, because he tramples down all the greenness of righteousness and makes dry those things that are green in rectitude, whence he will also be reduced to nothing. They also had a green tree of reparation for all sorrows, and in whom there was no trace of the future judgment of the last successor, of which Paul speaks, my chosen vessel, will appear before the son of perdition, where also all the pain that comes upon heaven is, where also it will be shaken. For heaven and earth will be shaken in the future judgment, as was foreshadowed in the green tree, when the wheel of the firmament, which has many signs in it, took away the splendor of light when it fell, as is also shown in the aforementioned words of the prophets.

XX. In the days therefore above-mentioned the sweetest clouds with the sweetest air will touch the earth, and it will exud that greenness of fruitfulness, because it will then prepare men for all righteousness, just as it failed in the aforesaid, because it violates the elements with the sins of men. In all their offices they will rightly order the righteousness of God, and all the weapons that look to the necessity of the use of men; and if anyone transgresses these, he will be killed with his own sword, and will be cast into a desert place. And as the cloud will then send forth sweet and right rain for the fruit of the righteous seed, so also the Holy Spirit will pour the dew of his grace with prophecy, wisdom, and holiness upon the people, so that they will then appear as if they had been changed into another mode of good conversation. For the old law was a shadow of spiritual life, because it was marked out for all creation, as if for this all fruit was hidden in the earth, it is not at all seen, because it does not make the Son of God not yet incarnate, because the Son of God not yet incarnate appear; but when he comes, he shows it all in the spiritual sceptres of the Gospel, just as summer also produces flowers and fruits. For in those days there will be true summer by the power of God, because then all things will stand in truth, namely priests and monks, virgins also and continent and religious orders will stand in their rectitude, living justly and well, and casting away all sublimity and superfluity of riches, because just as through the temperature of the clouds and air the necessary usefulness of fruits will then be produced, so also through the grace of God the seed of spiritual life will then be made manifest. For prophecy, as has been said, will then be open, and wisdom undefiled and strong, and all the faithful in these, like angels, will adhere familiarly to men, seeing a new and holy conversation in them, will decline wisely. But even then the righteous rejoiced as they went toward the land of promise, and will be eternally despised, because they will see the coming judgment closely; and this they will do in the likeness of strangers who go toward their homeland, not having full joy while they are still in their pilgrimage. But the Jews and heretics will then be very glad, saying: Our glory is at hand, and those who have wearied and driven us out will be trampled underfoot. » Nevertheless, they will see the body of their honor and riches; and being carried away, they will preach Christ to them; as happened in the time of the apostles; and they will say to the Jews and heretics: « What you call your glory, this will be eternal death, and whom you name your prince, you will see the end of with the greatest horror and danger, and then turn to us, looking at that day, which

great tribulations as have never been experienced in the world.

XXI. However, in those days the aforementioned justice and religion will sometimes incline to the fatigue of the weak in those days, but their strength will again fall; sometimes also wars, plagues, pestilence and mortality will rage, and then again they will appear, now with this and that movement before the tenors so that now they appear, now they fade away. But even in these very days, amidst all these things, as the horse in the book of Scribes shows, the sufferings of morals, and the makings of minds, as well as the fullness of pleasures and other vanities without reverence will often arise in men, because those who rest in the quiet of peace, and overflow with abundance of grain, will not be terrified by any attack of the devils, nor will they be constrained by the scarcity of grain. But attributing these things to themselves, they will not show due honor in these to God, from whom all good things proceed. Wherefore, and so great are the dangers aforesaid, that there will be no rest before rest and abundance, as there will be no rest before. For when men shall dwell in this kind of rest, as has been foretold, fearing no dangers, other days all the prophets, and the voice of the Son of God, will be admitted, men desiring death for fear of continual affliction, and saying: "For what purpose were we born, and wishing that the mountains might fall upon them. For the former days of sorrows and calamities had some refreshment and repair at times, but these, full of all sorrows and iniquities, will not cease from evils, but sorrow upon sorrow, iniquity upon iniquity, will be heaped upon them, and every hour murder and injustice will be counted against me, and just as they kill animals for training, so men will be killed in the fury of others in those same days. For when the pagan nations see Christians residing in peace and being rich in substance, having cruel confidence in their own strength, they will say:"Let us invade the Christians with our arms, since they are without arms and without strength, and we can capture and kill them like sheep for the slaughter." And so they will summon from various regions a most ferocious and unclean nation, and they will plunder and invade Christian regions with battles, and they will destroy many regions and cities, and they will contaminate as many ecclesiastical disciplines as they can in the same way. Wherefore those days will also manifest other very evil days to come, they will also expose the coming of the lost man, the coming of the unclean, who always pollutes himself in uncleanness, is not satisfied with anything, so also those same days will be full of uncleanness, and they will not be able to be satisfied with these. Which also. David, foreseeing, said with a clear voice:

The words of David from Psalm 21 in the person of Christ and the Church denouncing the persecutions of the wicked, and how they are to be understood.

XXII. "They divided my garments among themselves, and upon my garments the whole world cast lots." Which as far as the day is certain to come is for certain. The unbelievers will divide by many slaughters of unbelief according to their wills the ordinances I had been clothed with in the Church; and on top of this those who were as it were my garment in spirit life close to me will throw many into vanity, when they turned them away from the rectitude of their ways, and reduced all the laws of the churches to nothing by destruction, and when they gave over them the laws of iniquity, to destroy them altogether. But to these evils also the same David responds, saying: "But you, O Lord, do not delay your help, look to my defense (Ps. xxi)." The meaning of this sentence is to be understood in this way: I, the Church, which is the bride of your Son, should also have our eyes on the Father, although in this way I ask you not to delay helping me, since my members, which are members of your Son, therefore as soon as possible incline the eyes of your mercy to defend both me and them, lest, neglected by you, I completely break the intercession.

Likewise, the intercession of the Son to the Father for the liberation of his body, which is the Church.

XXIII. But the Son also speaks to the Father in the same words: "O Father, I have always been with you, and you sent me to clothe me, and so on earth am-

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I have done, and have done whatsoever thou hast commanded me, because I am thy truth, O Michael the archangel, to the Christian God, and therefore thou hast also put all mine enemies under my feet, and I stand upon them, because they are on the left hand, and belong not to thee, because thy true work is at thy right hand. I also work that with thee, as thou hadst ordained before the beginning of days, and I judge my enemies, as the Lord presseth down the footstool of his feet. Therefore incline thy help unto me, avenging me of mine enemies, because I thy son walk upon the asp and the basilisk. Therefore also look to me and all my brothers for protection, because I have brought to fruition every work that you willed and imposed on me, and again the same Son says to the Father: "Now remember that the fullness that was made in the beginning has withered, and you have not given it over to oblivion, as you forget those who are going to perdition, and that the fullness of the generation of men which was foreseen and made in the first time and in the first man, should not yet have withered in failure, since it was not in you that men should completely fail in their generations before the preordained time. And then also when you created man, namely in your ancient plan, you had in yourself, that your eye, namely your knowledge, fully foreseeing everything, and rightly arranging everything, would never depart from what was preordained in you, that is, that man should fail for the sake of the world, until my body in its members, because my faithful members are by your ordinance, you will see for those who trust in you through me and worship you; like a gem in virtues, horning. » Because then, having been wounded by many afflictions for their sins, divine grace will help them through many miracles, as it did to its ancient people, and will add to the enemies under the annexation of pagans a multitude

of their faith. 24. Finally, when the unbelieving and horrible nations, as was said above, invade the faculties and possessions of the churches on every side, and strive to destroy them to the point of extermination, like vultures and hawks they seize what they have under their wings and claws, and with them the Christian people, in every way tormented by their sins, and not terrified by bodily death, coming like a storm with the greatest mist and with the densest pill, will blow their divine judgment against them, so that they will be filled to the brim, so that, laying aside their ferocity, they will be converted to the greatest stupor. For the Holy Divinity will then work signs and wonders among the Christian people, as He did with Moses in the pillar of cloud, and as Michael the archangel said to the Christian God,"I am your truth, and therefore you have placed all my enemies under my feet, and I stand over them, because they are on the left side, and do not belong to you, because your true work is at your right. I also work with you as you had preordained before the beginning of days, and I judge my enemies, as if the Lord were pressing down his footstool. Therefore, incline your help to me, avenging me from my enemies, because I, your son, walk over the asp and the basilisk. Therefore also look to me and all my brothers for protection, because I have brought to fruition every work that you willed and imposed on me, and again the same Son says to the Father: "Now remember that the fullness that was made in the beginning has withered, and you have not given it over to oblivion, as you forget those who are going to perdition, and that the fullness of the generation of men which was foreseen and made in the first time and in the first man, should not yet have withered in failure, since it was not in you that men should completely fail in their generations before the preordained time. And then also when you created man, namely in your ancient plan, you had in yourself, that your eye, namely your knowledge, fully foreseeing everything, and rightly arranging everything, would never depart from what was preordained in you, that is, that man should fail for the sake of the world, until my body in its members, because my faithful members are by your ordinance, you will see for those who trust in you through me and worship you; like a gem shining in virtues. » That in those days, when the Roman emperors are declining from their former strength, the empire in their hands will be gradually divided by honor, and some masters or archbishops will be placed above others in different places.

XXV. But in those days the dignity of the Roman empire, descending from the strength which the Roman empire had previously held so vigorously, will gradually decline in their hands by divine judgment, so that the empire in their hands, being squalid and lukewarm and servile and base in their manners, will be useless in all things, and they will indeed wish to be honored by the people; but they will not seek the prosperity of the people, and therefore they will not be able to be honored and venerated. For which reason also the kings and princes of many peoples, who were previously subject to the Roman empire, separated themselves from it, and will not suffer themselves to be subjected to it any longer. And thus the Roman empire will be scattered into decay. For each nation and whatever people then appoints a king for themselves, let them obey, saying that the breadth of the Roman empire was more a burden to themselves than a divine honor, after it has assumed the imperial one, in this way it will be divided, and cannot be repaired, then also the infinite apostolic religion will be divided. For just as they will then find no religion of the worthless scholarly order in the apostolic name, they will then give them the dignity of the name archbishops under They will prefer to themselves under a different name in different regions, so that even the Apostolic, at that time weakened by the expansion of the honor of its former dignity, will barely hold the Roman and a few adjacent places under their control even then. But these will partly

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occur by the invasion of wars, partly by the common counsel and consent of both spiritual and secular peoples, urging that each secular prince fortify and govern his kingdom and the peoples, that each archbishop or other spiritual master will constrain his subjects to the rectitude of discipline, lest they be afflicted in the future with those evils with which they were previously afflicted by the divine will. That again, at that time iniquity will lie somewhat weak, and will sometimes even attempt to rise; but justice will meanwhile stand in its rectitude, so that the men of those days will turn to the ancient customs and disciplines of the ancient men in honesty, and will hold to them, and observe them, just as the ancients then each king and prince, and the bishop of ecclesiastical dignity himself in another He will speed up, when each nation will take correction from another, when it will hear him rise up to good things and to righteousness. From him to profit will then be sweet again, and the fruit of the earth will be useful, and men will become healthy and strong. In those days also there will be many prophecies and many wise men, so that even the secrets of the prophets and other Scriptures will then be fully revealed to the wise, and their sons and daughters will prophesy, as was foretold long ago, and this will happen in such purity of truth that the spirits of the air will not be able to mock them at that time. They will also prophesy in the same spirit in which the prophets once warned of the secrets of God, and in the likeness of the doctrine of the apostles, whose doctrine was above all human understanding. Meanwhile also since there are many heresies, so many will show that Antichrist is near, so that their men will say that it is unclean that so many crimes have appeared in their days. That the pig was described in the book of Scripture makes it clear that while justice sometimes reigns, iniquity attacks it; and while iniquity sometimes

flourishes, justice confounds it, because the world never remains in one state. A B C D E F G H I J K L M N O P Q R S T U V W X Y Z A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

XXVI. And then again iniquity will lie down a little weak, and sometimes it will also attempt to rise; but justice will meanwhile stand in its rectitude, so that the men of those days will turn to the ancient customs and disciplines of the ancient men in honesty, and will hold on to them, and observe them, as the ancients did. Then each king and prince, and bishop of ecclesiastical dignity will fasten himself in another, when he receives correction from another and each nation will hear him rise to rectitude to good things. From him to progress will then again be sweet, and the fruits of the earth will be useful, and men will become healthy and strong. In those same days also there will be many prophecies and many wise men, so that even the hidden The prophets and other Scriptures will then be fully revealed to the wise, and their sons and daughters will prophesy, as was foretold long ago, and this will happen in such purity of truth that the spirits of the air will not be able to mock them at that time. They will also prophesy in the same spirit in which the prophets once warned of the secrets of God, and in the likeness of the doctrine of the apostles, whose doctrine was above all human understanding. Meanwhile, since there are many heresies, so many will show that the Antichrist is near, so that their men will say that it is unclean that so many crimes have appeared in their days. That the pig was described in the book of Scripture makes it clear that while justice sometimes reigns, iniquity attacks it; and while iniquity sometimes prevails, justice confounds it, because the world never remains in one state.

On the quality of the judgments of divine power to be manifested about the end of the world, and because then a great part of men will be converted from sincerity, abandoning the faith and becoming the son of Catholic perdition.

XXVII. Now, however, O man, what you see, because the aforesaid The outer part of the aforementioned wheel finally appears as a turbulent and stormy storm, namely near the end of the same half where the aforementioned line is attached to the same wheel, this demonstrates that

A B C D E F G H I J K L M N O P Q R S T U V W X Y Z A B C D E F G H I J K L M N O P Q R S T U V W X Y Z the judgments of the power of God will be turbulent and stormy in those days, when they will find neither the purity nor the peace of the Catholic faith in the hearts of unbelieving men about the end of that strength in which the world thrives, namely where the will of God is so joined to its power, as to be in the will of God, when the world and those things in the world are ended by power and justice, because the men of that time will flee the sincerity and stability of the true faith, and will depart from the true God to the son of perdition, disturbing all ecclesiastical institutions with good resistance. For when after many tribulations, which men have endured in the invasions of foreign nations, and in themselves in with divine strangers were,

now as if they had settled down in peace, again suddenly many heresies, and many contrariety of ecclesiastical dignity will bubble up. Of the conception and rise of Antichrist, and that from the beginning he was filled with a diabolical spirit, and was hidden and nourished in hidden places, and he will be imbued with all magical powers until manhood; and how great in those days of things or times; in the world, or in the Church, there will be disturbance and uncertainty of the future.

XXVIII. An unclean woman will also conceive an unclean son in the same term, because the animal serpent, which swallowed Adam, made him unclean in such a way within its inflation, that nothing can enter into a man, nor can it be in him. He will be nourished in hidden places and in different places, so that he will not be known by men, he will be hidden all the days of his life, nor will he be perverted, which will be in him, he will manifest, until he is a serpent full of God in himself, he will manifest, until he is a serpent full of God in himself, he will manifest, until he is a serpent full of God in himself. Let his many struggles and many contradictions be known by men of right ordinances will bubble up, and burning justice will be darkened from its rectitude, and charity will be extinct in men. In them also bitterness and harshness will arise, and so many heresies will arise, that even heretics will openly and unquestionably proclaim their errors; and there will be so much doubt and uncertainty in the Catholic faith of Christians, that men will be in doubt whom God they call upon; and many signs will appear in the sun, and moon, and stars, and waters, and in other elements and creatures, so that even as in a picture they will foretell future evils in their portents. It will occupy, so that deathly sadness will occupy men at that time, so that they will consider the death of faith as nothing. But those who will then be perfect in the Catholic faith, in great joy. And these tribulations will proceed in this way: even the Son of God will have his mouth set for destruction, and his deception. But for many, heaven and earth will tremble, and the chain of the necklace of justice which Paul made descend even to the feet of the same virtue, as was said above, as if touched by a great blast of wind, it will then be moved for the first time, because until

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it will remain unshaken and unmoved until the same time. For Paul has so strongly confirmed his teaching with many miracles, and has so honorably adorned it with profound words, that it will continue even to the end of the world, just as this same chain, descending as it were to the end of the world, demonstrates. He also spoke to believers by the truth in the elevation of his spirit about the second coming of the Son of God, and about the deadly attack of the son of perdition, saying: The testimony of the Epistle of Paul to the Thessalonians, denouncing the end of the world and the coming and the works and judgment of Antichrist, and how they should be understood.

XXIX. And do not be alarmed, neither by spirit nor by word, nor by letter as if sent by us, as if the day of the Lord were at hand. Let no one deceive you in any way, because unless the falling away comes first, and the man of sin is revealed, the son of perdition, who opposes and exalts himself above all that is called God or that is worshiped, so that in the temple God sits, showing himself as if he were God (II Thess. 11). That understanding of the sentence is to be understood in this way: You who are of God, and who believe in his words, be careful not to be shaken in your hearts by any terror, neither by spiritual deception, nor by verbal seduction, nor by writings like that, by which the creator of all will lay bare hearts. Beware also that no one will lay bare hearts by that. Beware also that no one will be led into seduction, because unless that time comes, in which the ecclesiastical sublimity is understood to be divided, who will become in the time of the wicked son whose mother exists immune, not knowing from whom she conceived, and he will be manifest who will be the man of sin, because from his beginning he will be completely infused with sins, whence and thus he will exist a sinner, reciting and collecting all sins, and a son of the most cruel perdition because he will remain completely in perdition; teaching men things that are contrary to God, whom also the seducer of the human race will so insist on, just as he himself first began to rage, when he wanted to be like God. ; wherefore he will also oppose all that worship God, and will exalt himself above all creatures, calling himself God, and commanding that as God he be worshipped, believe not, as if you were drawing near the day of the Lord, namely, in which he will judge the whole world when the world will receive without. And again the same Paul says by the Holy Spirit of iniquity: For now the mind yet works from the midst of the wind (ibid.) That understanding of the opinion of heretics is manifested in this way, in whom the persuader of iniquity willingly precedes, the truth of the true and oppressive study of this star in man, so that he who holds the apostolic and truly Catholic star, now holds it firmly and unshaken, until it blows from that midst which is between its rising and its failing, because about the times of the son of perdition the star, declining from its strength, will now be weakened, bowed down. For he who has ecclesiastical sublimity in God and a straight star holds something great, because through it he will enter the heavenly kingdom; but he who does not have the star holds nothing, because he will go into perdition; and so also the man in the midst of the The power of God exists, because before man was formed he was God, and the power that man bodily wears God endures in his virtue.

That the ancient enemy, who first overcame man by seducing him, and revived through the man Christ, thinking that he could overcome Antichrist again through another man, will infuse the just permission of God with all his malignity, so that he will set out to attack the Catholic faith and destroy the doctrine of Christ.

XXX. For the ancient enemy, whom the strength of the divinity threw into the pit of the abyss, as lead falls into violent waters, because he wanted to establish iniquity, since God is just and true, and has no one like himself, because by himself eternally subsisting he made all things out of nothing, since he had overcome the first man, through another man, namely Antichrist, he aspires to be able to complete what he had once begun when he attempted to fight against God. For Antichrist has been infused into the devil, and has revealed to his perverse doctrine, as has been foretold, all that God will affirm in the old and in the new law not to be sins. For he will say that there is no sin, if I love the flesh, I will warm it, which is not the case, if I love the flesh, I will warm it, which is not the case, the precepts of chastity were made through ignorance, since since one man is hot and another cold, heat and cold must temper them one by one. And again to the sitters he will say: You have in these continences established against the measure of nature, namely that a man should not be hot, in whose breath there is fire, which sets the whole body of man on fire. And how can this man be cold against his nature? But by what reason would a man fail to warm another's flesh? For that man, whom you say is your innkeeper, gave you a law which is above measure, because he commanded you to see it thus. But I say: You be in these two modes, namely heat and cold, and encourage one another, and consider that the aforesaid man gave you unjust precepts, since although he commanded that men should not worship according to the flesh. Take heed therefore lest you be led astray by unjust doctrine, since he has proposed to you correct propositions for you, who wanted you to be like a spirit, who in flesh is not covered, and therefore is not, which is infused and formed by fire, because if the sons did not create, they would not have the possibility

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of working. Whence also you know what you are. For he helped you with that: but I infuse you, and in nothing helped you: but I infuse you, that you may know yourselves, and that you may know what you are but assigning all his works to others, he spoke nothing of himself, since he could do nothing of himself: but I speak of myself, and by myself I can do all things. ¶ With these and other similar words, this unhappy son of perdition will seduce men, teaching them to live according to the fiery taste of the flesh, and to fulfill every will of his flesh, when both the old and the new law invite men to chastity, so that chastity does not exceed its measure. And in this way Lucifer will deny the justice of God through him, and everything that he has begun to do, through him Thinking that he can perfect himself, he will think that the Jordan will flow into his mouth so that baptism is not recommended from now on, by having cast away the backs. Hence he will think to subdue to himself in such a way that the Son of God has a small message of the faithful in comparison with his message. Wherefore Antichrist is called the man of sin and the son of perdition by the Apostle, and the testimony from the Apostle John is appropriate to the word, and how it is to be understood, and that the devil has followers in both the Old and New Testaments, deceiving some through idols, others through heretics. XXXI. The aforementioned man of sin is also called

man, because he will perfect all evils, and because all these things will be poured out upon him, and he is called the son of perdition, because death and perdition have dominion over him, and, as has been foretold, by seducing the multitude of peoples with perverse and most wicked morals, he will attract to himself, and they will worship him as God. will do, namely, as John says under the intensity of the beast's fate: And they shall worship that display of truth, he says: That they shall worship that name of the Lamb which dwells on the earth in sin (Rev. xiii.) ¶ The understanding of this sentence is also to be understood in this way of the future: They shall worship the beast of iniquity with their body and mind, who shall understand the dwelling place of the hearts and minds with earthly things, whose names are not inscribed with signs of holiness in the eternity of his life, in whose mouth deceit was not found. Wherefore, whoever shall worship the writings of this lost man by worshipping himself, and who shall bear the writings of Satan in his heart, who was cast out of God, because he desired to be God by himself. Hence also death is named, because he flees life, in which no mortality is found, but the works that shall adhere to the son, doing them, shall not be written in the book of life of the Lamb, because this Lamb is the word of God, but the devil the word of fate and in the New Testament he has constantly followed them: in the Old, who are in schism through the Basis, because the law of God, which is the root of justice, in which the patriarchs and property were hidden, is, in which he has strongly crushed Baal and the Sadducees. But nevertheless, afterwards heretics will proceed from these, who will contradict the condition of the first sprouting, and their error will be worse than the first, because they will deny God in his creation and in living souls altogether. But all these will adore the unhappy beast, namely, lost man, and, abandoning the faith of Almighty God, will say that nothing will harm them if they neglect the commandments of God. Of the signs or portents and tempests which pretend to rise as it is, and how the devil dies and returns, he will make himself described on the foreheads of those who follow him, by which those who are deceived will not be further deceived and separated from him. XXXII. The aforementioned man of sin is also called man, because he will accomplish all evils, and because all these things will be poured out upon him, and he is called the son of perdition, because death and perdition will rule over him, and, as has been foretold, by seducing the multitude of peoples with perverse and most wicked morals, he will attract to himself, and will make them worship him as God, namely, as John says under the intension of the fate of the beast: And they shall worship that manifestation of truth, he says: That they which dwell on the earth shall worship that name in iniquity, the Lamb (Rev. xiii.) ¶ The understanding of this sentence is also to be understood in this way of the future: They shall worship the beast of iniquity with prostrate body and mind, who shall understand the dwelling place of the hearts and minds with earthly things, whose names are not inscribed with signs of holiness in the eternity of his life, in whose mouth guile was not found. Wherefore whoever shall be in perdition The writings of this lost man will worship himself, and he who carries the writings of Satan in his heart, who was expelled from God, because he wanted to be God from himself. Hence he is named death, because he flees life, in which no mortality is found, but those who adhere to the Son, doing his works, will not be written in the Lamb's book of life, because this Lamb is the word of God, but the devil is the word of fate and in the New Testament he has been constantly following: in the Old Testament, who are in schism through Basis, because the law of God, which is the root of justice, in which the

patriarchs and property were hidden, is, in which Baal and the Sadducees were strongly crushed. But nevertheless, later from these heretics will proceed, who will contradict the condition of the first sprouting, and their error will be worse than the first, because they will deny God in his creation and in living souls altogether. But all these unfortunate They will worship the beast, namely, the lost man, and, rejecting the faith of Almighty God, they will say that nothing will harm them if they neglect the commandments of God.

XXXIII. The aforementioned man of sin is also called man, because he will accomplish all evils, and because all these will be poured out upon him, and he is called the son of perdition, because death and perdition will rule over him, and, as has been foretold, by seducing the multitude of peoples with perverse and most wicked morals, he will attract to himself, and will make them worship him as God, namely, as John says under the intensity of the fate of the beast:

And they will worship that manifestation of truth, he says: That they who dwell on the earth worshipped that name in crime, of the Lamb (Rev. xiii.) ¶ The understanding of this sentence is also to be understood in this way of the future: They will worship the beast of iniquity with prostration in body and mind, who will understand the dwelling place of hearts and minds with earthly things, of which the writings are not written. signs of holiness in the eternity of his life, in whose mouth no deceit was found. Wherefore, whoever shall worship the writings of this lost man, worshipping himself, and who shall bear the writings of Satan in his heart, who was cast out of God, because God willed to be of himself. Hence he is called death, because he flees life, in which no mortality is found, but those who adhere to the Son, doing his works, shall not be written in the Lamb's book of life, because this Lamb is the word of God, but the devil has been assiduously following the word of fate and in the New Testament: in the Old Testament, those who are in schism through the Basis, because the law of God, is, because Lucifer first found it in himself, and from it he will bring forth by that deceit, by which he seduces men not to know their Creator; and by it he deceives the unbelievers in such a way that they will strive to worship nothing but what they will see pleasing. For the same son of perdition will say that just as a cut tree is laid down until the painter arranges and adorns it, so that it may be venerated by all, so also a man born is deprived of honor until the Scripture is thus exalted, because greater salvation and virtue are in it than were in the creation of man. But God has given all the efforts of that same Scripture with its author, lest; but the Scripture which the Holy Spirit has begun to gather to itself from every kind of man, the saints and the just shall be shaken in great fear. In the beginning in God concerning the narrow journeys of Enoch and Elijah, and how meanwhile things are done with them, and how men, when they are restored from adversity, will have them among them, and with what power of preaching and miracles they will emit against Antichrist, those who have not yet been martyred will depart from the world with countless others, and the number of the blessed martyrs will be brought to the fullness of due perfection.

XXIII. But I who am will remember how I formed the first man, and in what way I foresaw all the works by which Lucifer would fight against me through man, and how I sealed the holy virtues against him in fighting, as I did in Enoch and Elijah, whom I chose from the seed of men who had clung to me with all their desire. And about the last time I will show men how much the testimony of the mystery of these two men will trust, and require works. For in my manifest I speak of them, works as if they had seen them bodily; so that they know them, as if they were wise in a serpentine way. For when it is written of men that they were taken away bodily, all fear and trembling was taken away from them, so that they may suffer all things about them with equanimity, and I keep them in secret places without any bodily injury. And when the son of perdition shall vomit out his perverse doctrine, the same force by which they were taken away from among men before will bring them back, as it were in the wind, and as long as they remain with men on earth, they will always be known after forty days, just as my Son also hungered after forty days. But these strong and wise men are signified by the head of the capricorn shown in the aforementioned chain of the necklace of justice, and since they will be strong in my power, they will quickly elevate to the height of my miracles, because we have greater signs in my firmament and in other creatures that the son of perdition does, so that in other signs they were deceived by the son of perdition. Whence also because of the excessive power of their miracles, men from all nations will run to them, believing in their words, and hastening to the martyrdom that the son of perdition will inflict on them with ardent faith as to a feast, so that even their killers will tire of counting the slain due to the great multitude, because the multitude of their blood will be poured out like a river of waters. But at last, when the son of perdition could neither overcome these two men of true holiness by flattery nor threats, nor overshadow their signs nor miracles, he exults that they will be finished off by cruel martyrdom, and that their memory will be completely erased from the earth, so that no one will resist. Then, as was said above, the golden number of the blessed will meet the faith, which in the early Church met for the sake of the true martyrs, just as in the miraculous those who will be killed in the error of the last time will be brought to the fullness of their perfection, because this time, shaking everything and devouring everything, the wolf, who is described in the book of Scivias, designates, because as the wolf in its rapacity devours whatever it can, so also in that time the faithful who believe in the Son of God will be swallowed up. Wherefore also the same Son of God says to the Father again as was said above:

Likewise the intercession of the Son to the Father in showing himself to be wounded, commending to his own people that he may spare them, and exhorting those same people to bend their knees to the Father that he may have mercy on them.

XXIV. It now wears me out, because by your ordinance I have been clothed with flesh, that my members, namely those who have adhered to me in the sacrament of baptism, do not depart from me, and that they go into the mockery of the devil's deception, when they hear and worship the son of perdition, from whom nevertheless I gather those who have fallen, but I cast away the rebellious and those who persist in evil. Father, since I am your Son, look with that love with which you have sent me into the world, and consider my wounds, by which I have redeemed man by your command, and I show them to you, that you also may have mercy on those whom I have redeemed, and not allow them to be blotted out of the book of life; but by the blood of my wounds draw them to you in repentance, lest that which also reigns in the flesh. Therefore now, all men who have abandoned the ancient serpent, heed that I, the Son of God and man, show my wounds to my Father for you. Wherefore also you, your knees, which have often bowed down to the vanity of unjust opposition, bend in purity of faith to your Father who created you, and who gave you the breath of life, confessing your sins from your heart fully, so that he may extend his strong and invincible hand to you who are in affliction of both body and soul, so that he may rescue you from the devil and from all evil. Thus the Son speaks to the Father, and commends his members to him, and chastises them, that they may cleave to his true head, lest the destruction of the first and last traitor swallow them up. For to those men whom the almighty Father is angry with by the wicked works of men, his Son shows his wounds to himself, namely, that he may spare men for their sake, since he himself does not strike his own body, so that the sheep which was taken from him may be restored in his blood; and therefore also the same wounds of his will remain open for a long time, wherefore the man Son of God requires of men that they bend their race to his almighty Father, as often as his judgments are deserved, so that because of his wounds which he suffered in death, and which his Father always looks upon, he may free them from all evil.

That Enoch and Elijah shall be raised from death in the eyes of all, and taken up into the clouds, and the resurrection of the dead shall be confirmed in every way, and the ancient serpent shall be stirred up against God and the saints by the son of perdition into the greatest fury. 25. But after Enoch and Elijah shall have suffered bodily death by the son of perdition, his followers shall rejoice greatly, because they shall see that they have failed; but afterwards, when the spirit of life shall have raised them up, and lifted them up into the clouds, their joy shall be turned into fear and into sorrow and into great wonder. For by the resurrection and subolence of these I will prove almighty that the resurrection and life of the dead can have no opposition from unbelievers, but to that extent he will say that he will rise to a greater glory than he was created before, by a glory that is in patience than he was created before, because just as every companion of man is moved by the positon, so he himself moves heaven with the mournful voice of the setting sun, and praises God with the cherubim from the whole. Then the ancient serpent will be moved to the greatest anger because of the resurrection of these, and he will lead lost man to that esteem, so that he may possess his throne from which he was expelled, so that by this the resurrection of the

aforementioned men and the memory of the Son of God in men will be completely destroyed, and he will speak in himself, saying: “In this my son I will now wage a greater battle than I did some time ago in heaven, and I will fulfill all my will through him, and neither will God nor I be able to overcome this will of mine. Hence in all things he will be victorious. And then the same son of perdition converts the multitude of the people, so that glory will tempt, so that if anything the Catholic faithful in the Church would be disturbed. But when the people present and listening have commanded the higher elements to receive him going to heaven, the words of my faithful Paul will be fulfilled, which filled with the truthful spirit says: » That that wicked one, revealed in his presumption, while the multitude of the people present and listening have commanded the higher elements to receive him going to heaven, according to the testimony of the Apostle, is killed by the spirit of the mouth of the Lord Jesus, and that seeing these things, having abandoned error, they will be converted to the true faith, and vi. But then shall that lawless one be revealed, whom the Lord Jesus shall slay with the spirit of his mouth (2 Thess. xxvi. But then shall that lawless one be revealed, whom the Lord Jesus shall slay with the spirit of his mouth (2 Thess. iii. The meaning of this sentence is to be understood in this way: At that time shall that son of iniquity be revealed, and it shall be manifest to all the people that he was a liar, because he slayed him in that presumption, and this the savior of the peoples, who is the Son of God the Lord, and the savior of the peoples, will do, which the word of the Father being, will judge the whole world, the earth with a just judgment. For when that son of perdition shall have exalted himself by diabolical art, he shall fail by divine power, and the stench of brimstone and pitch shall overtake him, so that even the people standing by shall flee to the strongholds of the mountains. For such terror shall seize upon those who see and hear these things, that, renouncing the devil and his son, they shall be converted to the true faith of baptism. Wherefore the ancient serpent, astonished, gnashing within himself, shall say:”And we are confounded seed, now we will not be able to subjugate people to us in this way, as we have done up to now. » Because after the reign of Antichrist the glory of the Son of God will be exemplified, and all who believe in him will praise it with humble praise, and the testimony from the Apocalypse of John is appropriate to this, and in what sense it should be understood. 27. But also all who faithfully believe in the Son of God will praise God with a tearful and praiseworthy voice, as if God were beloved with a praiseworthy voice. It is written: «Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ, who is cast down the accuser of our brethren, who accused them before the face of our God day and night. And they overcame him because of the blood of the Lamb, and because of the word of their testimony, and they loved not their lives unto the death (Rev. xii). The understanding of this sentence is to be understood in this way: Now the devil having been defeated, and his son Antichrist prostrated, salvation has come by a divine disposition, fearing no diabolical dangers, and that power has completely destroyed, and a kingdom ruling over all who are under the rule of our God, and an invincible power Christ, namely, his Son, whom the Word has appointed Priest over the salvation of souls. For the most stubborn and insidious accuser has been cast into eternal damnation, and we, who are living, will have a heavenly inheritance with us, who accused them, in various ways of the supreme Creator and Judge, and this he did at all times both in spirit and in secular transgression, because man always sins. For the beginning of the battle of the fallen angel,

in which he fought against God, wanting to be God, God conquered, and in that also he foresaw the last battle, which he was going to make him, when he cast down his Son, and through him he utterly confounded him. And they who truly conquered God did not consent to the conflict with him because of the blood of the Lamb, by whom they were redeemed, and through whom they themselves, enduring many adversities in their bodies, emerged victors, and because of the word, that is, the gift of the same man, as it itself passed through because of the cross which he testified in the Catholic faith, which was also He extends himself by that word, by which all creatures proceeded, and did not love their souls, retaining them in their bodies, but made them precede to the death of their bodies, when they subjected their bodies to temporal death in many passions, where they also returned their same souls to Almighty God. For the martyrs fought even unto death, and before they denied the Son of God they subjected themselves to passions, and therefore even Abel, and those who were crucified for God on the last day, bear witness to the Son of God, that even he himself was permitted in this manner to wage the violent war of the son of perdition, and that he himself will not appear in any culture from now on. Wherefore rejoice, you who have a dwelling in heaven and on earth. But after that the glory of the Son of God will be magnified. The epilogue of the book itself, in which for his work, namely for the restoration of man, God is paid for by the voice of the gauntlet, and this little work is diligently commended with its author to the same God and to his faithful.

XXVIII. And again I heard a voice from heaven teaching me these words: Now let praise be to God in the work his, namely man, for whose restoration it is the greatest preeminence, that together with the angels he praises his face in that health in which he is true God and man. C A dei. But Almighty God himself has published the scripture, the mine form through which he published this scripture, deigns to anoint with the oil of his mercy, because he has proposed the spirit for the instruction of the Church, and which is like the wall of a great city. For from the day of his birth in the pains of infirmities, which he thought was ensnared, so that in all his veins, marrow and flesh he is troubled with continuous pains, and yet it pleased the Lord not to dissolve it, because through the cavern of the rational soul he spiritually sees certain mystic things of God. But this vision has so passed through the veins of the same man, that because of it he is often moved with much fatigue, yet at some times lighter, at others more depressed, laboring in the fatigue of infirmity. Whence also his manners are alien from the various manners of men, as infamy, whose veins are not yet so full, as to be able to discern the manners of men For she herself both exists in the embrace of the Holy Spirit, and has an embrace of the air; and therefore her weakness is so weak from the air itself, from rain, from wind, and from every storm, that she could not possibly have the security of the Holy Spirit dwell in her. But the Spirit of God, by the great power of his piety, frees her from this weakness, who raises the wheels of a certain man from death, so that the official may live with the inspiration of the Holy Spirit in the world. But Almighty God, who truly knew all the fatigue of the passion of that man, may so deign to extend his grace in her that her piety may be glorified in this, and her soul, when she has departed from this world to eternal glory, may rejoice to be graciously received and crowned by him. But the book of life, which is the writing of the Word of God, through which every creature appeared, and which had preordained the life of all according to the will of the eternal Father, as it were, in itself, breathed out, and she miraculously produced this writing through no teaching of human knowledge, but simply and simply through a feminine form as it pleased her. Wherefore let no man be so bold as to take away, or even diminish, lest he be blotted out of the book of life, and of all the blessedness that is under the sun, unless for the sake of the expiation of the letter of the Spirit, the saints are simply pronounced, let it be. But he who presumes otherwise sins against the Holy Spirit. Wherefore neither in this world nor in the world to come shall it be forgiven him. Now again, praise be to Almighty God in all his works before and for ever, because he is the first and the last. But let the faithful receive these words with devout affection of heart, because they were issued by him, who is the first and the last, for the benefit of believers.

THIRTY-EIGHT QUESTIONS SOLUTIONS Transmitted to him by the request of Wibert, the monk of Gemblagen, through holy Hildegard. (Bibliotheca Patrum ed. Lugdunum, t. XXIII, p. 583.) WIBERTOS THE MONK OF HILDEGARD. To the most holy mother of HILDEGARD, WIBERTOS. The joy which I have received from your vision and gathering, with our abbot at the

time of the Forty Days, to you I had believed that I had been divinely invested with it, and for a time indeed I had believed that envy, as I think, was for a time. For when we had proceeded as far as Cologne, Satan hindered us three times, and through unrighteous circumstances